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INTO
THE LOTUS-LIKE HANDS
OF

MY MOST REVERED GURU
SARVA-TANTRA SVATANTRA, JAGAD-GURU
ŚĀSANA SAMRĀT, SŪRICAĶRA CAĶRAVARTI
TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA
BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

SRI VIJAYA NEMISURISVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

Sramana Bhagavan Mahavira.

VOLUME 5 PART I

STHAVIRAVALI.

By

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Introduction.

This,—Volume Fifth Part I of the Śramaṇa Bhagavān Mahāvīra Series—contains a स्थविरावली sthāvīrāvalī—A serial description—of स्थविर Sthaviras—of life—incidents of highly learned and greatly respected venerable ascetics.

The sthaviras are of three kinds viz वयस्थविर Vaya sthavira Ascetics aged sixty years and more, are vaya sthaviras 2. प्रव्रज्यास्थविर Pravrajyā sthaviras—Ascetics whose consecration is of twenty years duration and more, are pravrajyā sthaviras, and 3. श्रुतस्थविर Śruta sthaviras—Ascetics possessing a complete knowledge of ठाणंग Thāṇāṅga, समवायज्ञ Samāvāyāṅga and other sūtras of the द्वादशाङ्गी dvādaśāṅgī—the Sacred Scriptures of the Jainas—are śruta sthaviras,

The Sthāvīrāvalī of the Jainas, contains a description of the life—incidents of the Gaṇadhars of Tīrthaṅkaras (the chief disciples of Tīrthaṅkaras), of the Paṭṭadharas (Pontiffs who have succeeded them), and of the Yugā-pradhāns who have flourished at different periods of time.

The present work is e. the First Part of, the Fifth Volume of the Śramaṇa Bhagavān Mahāvīra Series, contains an account of the (a) 11 (Eleven) Gaṇadhars (chief disciples) of Śramaṇa Bhagavān Mahāvīra, (b) accounts of life-incidents of 30 (thirty) Paṭṭadharas (eminent personages) who have succeeded Gaṇadhara Mahārāja Sudharmā Swāmi as Heads of the Jaina Church in regular order, and (c) accounts of the 15 (fifteen) Yugā-pradhāns (highly learned and greatly respected, venerable sages of the age) who had done valuable service to the Jaina Religion.

During the present Duḥṣama Kāla or the Fifth Aṛ of the Avaśarpiṇī era, there will be 2004 (two thousand and four) Yugā-pradhāns. Out of 21000 years of the Pancama Kāla, more than 2470 years have already passed. Tables giving some

details of the Yuga-pradhāns who have flourished during the period, are given in an Appendix at the end of the book.

Sources of Information—The sources of information about paṭṭadhars as Yuga-pradhāns and other important personages of religious merit, are the following—viz

1. कप्पसुत्त थेरावली (प्राकृत) Kappa Sutta Thérāvali (Prākṛit) by Srimān Dévarddhi Gaṇi Kṣamā-śramaṇa.

2. नंदीसूत्रपट्टावली (प्राकृत) Nandī Sūtra Paṭṭāvali (Prākṛit) by Srimān Dévarddhi Gaṇi Kṣamā-śramaṇa

3. दुस्समकालसमणसंघथय (प्राकृत) Dussama Kāla Samaṇa Saṅgha Thayam (Prākṛit) by Śrī Dharma Ghoṣa Sūri.

4. श्री गुरुपर्वक्रमः (संस्कृत) Śrī Guru Parva Kramah (Sans) by Śrī Guṇa Rātna Sūri.

5. गुर्ववली-पट्टपरंपरासुरिनामानि (संस्कृत) Gurvāvali Paṭṭa-paramparā Sūri Nāmāni (Sans) by Śrī Muni Sundara Sūri.

6. सोम सौभाग्य-पट्टावली (संस्कृत) Soma Saubhāgya Paṭṭāvali (Sans) by Śrī Soma Sundara Sūri.

7. तपागच्छपट्टावली सूत्रवृत्ति (प्राकृत) Tapā Gaccha Paṭṭāvali Sūtra-vṛitti (Prākṛit-Sans) by Upādhyāya Dharma-sāgarji.

8. श्री महावीर पट्टपरंपरा (संस्कृत) Śrī Mahāvīra Paṭṭa Paramparā (Sans) by Śrī Dēva Vimala Gaṇi.

9. युगप्रधानाः (संस्कृत) Yuga Pradhānāḥ (Sans). by Mahopādhyaya Śrī Vinaya Vijayaji Gaṇi.

10. श्री सुरिपरंपरा (संस्कृत) Śrī Sūri Paramparā (Sans) by Mahopādhyaya Śrī Vinaya Vijayaji Gaṇi

11. पट्टावली सरोद्धार (संस्कृत) Paṭṭāvali Saroddhāra (Sans) by Upādhyāya Ravivardhana.

12. ऊकेश गच्छीया पट्टावली—Ukésa Gacchīyā Paṭṭāvali.

The Sthavirāvali given in Kalpa Sūtra containing as it does the sthavirāvali of a number of ācāryas who have succeeded Śrūta Kēvali Śrīmān Ārya Bhadra-bāhu Swāmī (the author of Kalpa Sūtra) cannot possibly have been composed by Ārya Bhadra-bāhu Swāmī.

The Paṭṭāvali of Kēvalis and of Śrūta Kēvālis who had preceded him upto his own time seems to have been written by Śrūta Kēvali Ārya Bhadra-bahu Swāmī. But the Sthavirāvali

must have been completed by Dévarddhi Gaṇi Kṣamā-śramaṇa at the re-daction of the Siddhāntas at वल्लभीपुर Vallabhipura in Mahāvīra Nirvāṇa Saṃvat 980.

The Paṭṭāvali of Nandī Sūtra was also composed by Dévarddhi Gaṇi Kṣamā-śramaṇa.

The Tapāgacchīya Paṭṭāvali written in Vikrama Saṃvat 1646 by Upādhyāya Dharma-sāgaraḥ Gaṇi, containing a complete continuous description of the Paṭṭāvali of Nirgranthas, Kauśikas, Candra, Vanavāsī and Vaḍa Gaccha from the time of Śramaṇa Bhagavān Mahāvīra to that of Ācārya Mahārāja Śrī Hira-Vijaya Sūriji had been critically examined and revised by a committee of Ācārya Mahārāja Śrīmān Hira-Vijaya Sūriji, Upādhyāya Śrī Vimala Harṣa Gaṇi, Upādhyāya Śrī Kalyāṇa Vijaya Gaṇi, and Upādhyāya Śrī Soma Vijaya Gaṇi at Ahmedābād on Friday, Caitra Vad 6 of Vikrama Saṃvat 1648 with the help of Gurvāvali of Śrī Muni-sundara Sūri and the Dusama Kāla Śrī Śramaṇa Saṅgha Stotra of Śrī Dharma Ghoṣa Sūri.

The sthavirāvali of Tapāgaccha was continued as the Paṭṭāvali of 59 Śrī Vijaya Sēna Sūri 60 Śrī Vijaya Déva Sūri and 61 Śrī Vijaya Siṃha Sūri under the title of Śrī Tapā Gaṇapati Guṇa Paddhatti by Upādhyāya Guṇa Vijaya Gaṇi in Vijaya Déva Mahātmya in Vikrama Saṃvat 1673.

Another addition to the Tapāgacchīya Sthavirāvali containing serial accounts of 59 Ācārya Śrī Vijaya Sēna Sūri 60 Ācārya Vijaya Déva Sūri and 61. Ācārya Śrī Vijaya Siṃha Sūri was written by Upādhyāya Mégha Vijaya Gaṇi.

A third addition to the Tapāgacchīya Sthavirāvali containing a serial description of Ācāryas from 58 Ācārya Śrīmān Hira Vijaya Sūriji to 72 Śrī Buddhi Vijaya Gaṇi under the title of Śrī Guru Mālā was written by Muni Cāritra Vijayaji.

Paṭṭāvalis and Sthavirāvalis by other authors are equally important from a historical point of view.

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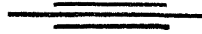


Śramaṇa Bhagavān Mahāvīra.

VOL. V, PART I.

STHAVIRĀVALI

CHAPTER I.



ते णं काले णं ते णं समए णं समणस्सं भगवओ
महावीरस्स नव गणा इक्कारस्स गणहरा हुत्था ॥ १ ॥

Tè ṇam kālē ṇam té ṇam samaṇṇam Samaṇassa Bhagavaō
Mahāvīrassa nava gaṇā ikkārasa gaṇaharā hutthā.

During that age, at that time, Śramaṇa Bhagavān Mahāvīra had nine Gaṇas; गणा—एक वाचनिक साधुसमुदायो गणः । Éka vāc-anika sādhu-samudāyo gaṇaḥ—(An aggregate of Sādhus having tutition under one religious teacher, is called a Gaṇa), and eleven Gaṇadharas गणधर—Chief Disciples or Heads of a Gaṇa.

The eleven Gaṇadharas or chief disciples of Śramaṇa Bhagavān Mahāvīra were—

पढमित्थ इंदभूई बीए पुण होइ अग्गिभूइ ति ।
 तइए य वाउभूई तओ वियत्ते सुधम्मै य ॥ २० ॥
 मंडिअ मोरियपुत्ते अकंपिए चेव अयलभाया य ।
 मेअज्जे य पहासे गणहरा हुंति वीरस्स ॥ २१ ॥

॥ श्री नन्दीसूत्रम् ॥

गाथा-द्वयमेतदपि निगदसिद्धं । एत च गणभृतः सर्वेऽपि तथा कल्प-
 त्वाद्भगवदुपदिष्टं “उपन्नेइ वा” इत्यादि मातृकापदत्रयमधिगम्य सूत्रतः
 सकलमपि प्रवचनं दृढ्यवन्तः ॥

1. Paḍhamittha Indabhūi bié puṇa hōi Aggibhūi ti’
 Taié-ya-Vāubhūi taò Viyatté Suhammé ya 1 (20)

2. Maṇḍia Moriya-putté Akampié céva Ayala-bhāyā ya
 Méajjé ya Pahāsé Gaṇaharā hunti Virassā. 2. (21)

1. The first is Indrabhūti; the second is Agnibhūti. The
 third is Vāyubhūti. Then, Vyakta and Sudharmā.

2. Maṇḍita, Maurya-putra, Akampita, also Acalabhrātā, Mētā-
 rya, and Prabhāsa—These are the Gaṇadharas (Chief Disciples)
 of Vira Bhagavān.

Commentary—These two verses are well-authenticated
 by the Āgamaś. All these Gaṇadharas having learnt the
 three Essential Principles उपन्नेइ वा विगमेइ वा औवेइ वा ”
 Upannēi vā, Vigamēi vā Dhrauvēi vā’ from Sramaṇa Bhagavān
 Mahāvīra, composed the Sūtras, of प्रवचन Pravaçana—the द्वादशाङ्गी
 Dvādaśāṅgī आगम Āgamas—the Sacred Works of the Jainās—

Thus, the names of the eleven Gaṇadharas (Chief Disci-
 ples) of Śramaṇa Bhagavān Mahāvīra are—

1. Gaṇadhara Mahārāja Indrabhūti Gautama (Śrīman Gaut-
 ama Swāmī).

2. Gaṇadhara Agnibhūti.

3. Gaṇadhara Vāyubhūti.

4. Gaṇadhara Vyakta.

5. Gaṇadhara Ārya Sudharmā Swāmī.
6. Gaṇadhara Ārya Maṇḍita.
7. Gaṇadhara Ārya Maurya-putra.
8. Gaṇadhara Ārya Akampita.
9. Gaṇadhara Ārya Acala-bhrātā.
10. Gaṇadhara Ārya Mētārya.
11. Gaṇadhara Ārya Prabhāsa.

1. Śrī Gaṇadhara Bhagavān Gautama Swāmī श्री गौतम स्वामी
2. Ārya Agnihūti अग्निभूति 3. Ārya Vāyubhūti वायुभूति 4. Ārya Vyakta आय व्यक्त 5. Ārya Sudharmā Swāmī आर्य सुधर्मा स्वामि 6. Ārya Maṇḍita आर्यमंडित 7. Ārya Maurya putra आर्य मौर्यपुत्र 8. Ārya Akampita आर्य अकम्पित 9. Ārya Acala Bhrātā आर्य अचल भ्राता 10. Ārya Mētārya मेतार्य and 11 Ārya Prabhāsa आर्य प्रभास,

BHAGAVĀN ŚRĪ GAUTAMA SWĀMĪ.

Indrabhūti Gautama इन्द्रभूति गौतम—better known as—Gautama, Swāmī—from his gotra,—was the First Gaṇadhara गणधर or principal disciple of Śramaṇa Bhagavān Mahāvīra. He was born in the year 607 B. C. at Gobara gāma गोबर गाम (Gobbra or Govaraya) a small village near Rājagriha राजगृह, the capital city of Magadha मगध. He was the eldest son of Vasubhūti वसुभूति, his mother's name was Prithivī पृथ्वी. He was a Brāhmin by caste and was well-versed in the Four Vēdas and the six Upāṅgas.

The soul of Indrabhūti Gautama, was the charioteer of Śramaṇa Bhagavān Mahāvīra, during his previous eighteenth Bhava as Tripriṣṭha Vāsudēva, who, with sweet words, said to the dying lion “O lion! You have crushed down intoxicated huge elephants in sport (with the greatest ease): O King of the Beasts! you have terrified your enemies by your incomparable valour; O King of the Forest! you have defeated thousands of kings equipped with weapons and warriors, arranged methodically in a way that nothing can escape it; O Good Soul! why do you thus needlessly become angry? Do not think that you have

been killed by a mere child. He is the gladdener of his family and of his people, like the Moon in the vault of the sky!

“Interpreters of dreams have also fore-told “This child will become a Vāsudēva,—a lord of hali the territory of Bharata kṣétra; O my good friend! you are a lion among lower animals. He is a lion among human beings. What disrespect or ill fame is there in a lion killing a lion?” Having thus become internally tranquil by peacefully hearing the honey-like or nectar-like words of the charioteer, the lion after death, was born as a Nāraka in hellish regions, and the charioteer, in course of time, will become the first Gaṇadhara, named Gautama, of Śramaṇa Bhagavān Mahāvīra, when the soul of Tripriṣṭha Vāsudēva becomes a Tirthaṅkara ”

He was thoroughly conversant with the fourteen varieties of Knowledge (1-6 Aṅgāni अङ्गानि, The six Supplements of the Vēdas, 7-10 Vēdāḥ वेदाः, The Four Vēdās, 11. Mīmāṃsā मीमांसा The designation of a philosophical system which is divided into two distinct branches. The former called Pūrva or Karma Mīmāṃsa पूर्व or कर्म मीमांसा, and founded by Jaimini जैमिनि, is chiefly concerned with the correct interpretation of Vēdic ritual; the latter, called Uttara-Brahma or Śārīrika Mīmāṃsā उत्तर—ब्रह्म—शारीरिक मीमांसा but best known under the name of Vēdānta वेदान्त and founded by Bādarāyana बादरायण is a pantheist system of discussing chiefly the nature of Brahman ब्रह्म or the Universal Soul. 12. Nyāya न्याय the Nyāya System of Philosophy 13 Dharma Śāstra धर्मशास्त्र Discourses on Virtue or Duty, and 14 Purāṇa पुराण Name of eighteen legendary works treating chiefly of Cosmogony and Divine Genealogy. These fourteen varieties of Vidyā विद्या Knowledge are mentioned in the following verse—

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।

धर्मशास्त्रं पुराणं च विद्यास्त्वेताश्चतुर्दश ॥ १ ॥

1. Āṅgāni, Vēdās'catvāro, Mīmāṃsā, Nyāya-vistarah:

Dharma-śāstram, Purāṇam ca, vidyāstvētās'caturdaś'ā.

Āṅgāni, the six Supplements of Vēdas; the Four Vēdas, Mīmāṃsā, the entire field of Nyāya Śāstra, Dharma Śāstra Discourses of Sacred Knowledge on Virtue or Duty and Purāṇas-Legendary Works-These constitute the fourteen varieties of Vidyā विद्या Knowledge.

The Vēdāṅgas are six in number. They are:—

शिक्षा कल्पो व्याकरणं निरुक्तं छंदसां चयः ।

ज्योतिषामयनं चैव वेदांगानि षडेव तु ॥ २ ॥

2. Sikṣā Kalpo Vyākaraṇam, Niruktaṁ Chandasām cayah;
Jyotiṣhāmāyanam caiva Vēdāṅgāni ṣaḍēva tu.

2. Sikṣā शिक्षा the science of proper articulation and pronunciation 2 Kalpa कल्पर Ritual or ceremonial 3 Vyākaraṇam व्याकरणं Grammar 4 Nirukta निरुक्त Etymological explanations of difficult words. 5 Chandas छन्दस् Vēdic text; prosody, and 6 Jyotiṣaḥ ज्योतिष् Astronomy. These six are the Vēdāṅgas वेदांग Supplements of the Vēdas.

He had an aggregate of five hundred (500) pupils under him, who were receiving religious instruction in various branches of knowledge. He was very often busy in performing various Yajnas यज्ञ Sacrifices.

DĪKṢĀ

After Dikṣā दीक्षा Initiation by Śramaṇa Bhagavān Mahāvīra, Gaṇadhara Indrabhūti always had Chaṭha-Bhakta fasting for two consecutive days and having meagre food on the third day, very often, very severe penance, but nothing short of a two-days fasting.

• Gaṇadhara Indrabhūti Gautama composed Sacred Knowledge consisting of the Twelve Āṅgas and the Fourteen Pūrvas

पूर्वः within a Muhūrta मुहूर्त forty-eight minutes after receiving a correct explanation of Tripadi त्रिपदि a combination of three syllables. 1 Utpāda उत्पाद 2 Vyaya व्यय, and 3 Dhrauvya ध्रौव्य contained in the great Universal Law governing all substances.

Utpada-Vyaya-Dhrauvya yuktam Sat. उत्पाद-व्यय-ध्रौव्य युक्तं सत्

All the substances (in this world) possess the qualities of 1 Production; birth, 2 Perishability; destruction, and 3 Permanence.

1 Utpāda उत्पाद—स्वजात्यपरित्यागेन भावान्तरावाप्तिरुत्पादः—Sva-jātyaparitāyāgena bhāvāntaravyāptirutpādaḥ.—The assumption of another form without abandoning its genus, is called Utpāda उत्पाद.

2 Vyaya व्यय—तथापूर्वभावविगमो व्यय Tathā pūrvabhāva vigamo vyayaḥ—The disappearance of the previous condition is called Vyaya व्यय.

3 Dhrauvya ध्रौव्य—ध्रुवे स्थैर्यकर्मणो ध्रुवतीति ध्रुवः Sthaiya karmaṇo-r-dhruvātīti dhruvaḥ—That which remains stable by its possessing the property of becoming firm is called Dhrauvya.

Note that Dravya द्रव्य Substance is not merely a substance but also its Paryāya पर्याय Change in form; transformation; and hence, Utpāda उत्पाद and Vyaya व्यय in addition to Dhrauvya ध्रौव्य; moreover dravya द्रव्य, is not simply Paryāya पर्याय, but is also Dravya द्रव्य, and therefore, Dhrauvya ध्रौव्य in addition to Utpāda उत्पाद and Vyaya व्यय.

Thus, Sat सत् everything that exists is Dravya paryāyātma-ka द्रव्यपर्यायात्मक and Utpāda vyaya dhrauvya yuktataḥ उत्पाद व्ययध्रौव्ययुक्तः Everything that exists, exists either as a substance or its transformed state, and is governed by 1. Production, 2 Perishability, and 3 Stability.

Thus, gold is a Dravya द्रव्य, a Substance. When an ornament

is made from from it, say a bracelet, it is produced as a bracelet and it will be known as a bracelet. When that bracelet is melted at the time of preparing another ornament, the form that it assumed at the time of preparing a bracelet is now destroyed, and when a new ornament, say a chain or another ornament is prepared, it is now produced as a chain or another ornament. At the time of preparing both the ornaments, gold is the original substance, and it remains stable as gold

Here, gold is a Dravya द्रव्य a substance; and the preparation of various ornaments from gold, is its Paryāya पर्याय Change in form. While preparing ornaments, its previous form is destroyed and it assumes a new form, and yet gold remains stable as an original substance. Both these characteristic attributes exist together. Dravya is the original substance, and Guṇa गुण Attribute; and Paryāya पर्याय—Change in form,—are the common general properties of a substance. Dravya is stable; Paryāya is instable. Guṇa गुण Attribute is the natural quality of a substance. Paryāya is the quality acquired in due course. This World, the Souls and Substance, are without a beginning and without an end. At the completion of time limit of the Bhava भव Existence, in which a soul is born as a Déva देव a Celestial being, a Manuṣya मनुष्य a human being, a Tiryanca तिर्यञ्च a lower animal, or as a Nāraka नारक a hellish being, in this Saṁsāra संसार, in accordance with his good or evil actions in previous life, the existence during that life ends and the Soul assumes another life. Birth as a god or a human being or a lower animal or as a hellish being is the Paryāya of a Soul During every existence of life Ātmā आत्मा the Soul is always present. It is permanent and hence, all the souls, as a Dravya and also as a Paryāya, are permanent.

The Dīkṣā दीक्षा Initiation into the Order of Monks – of Indrabhūti Gautamā took place under the following circumstances :—

At the time, when Śramaṇa Bhagavān Mahāvīra acquired

Kévala Jñāna केवलज्ञान Perfect Knowledge, outside Jrambhika gāma Nagara जृम्भिकगाम नगर on the banks of Rijuvaluka Nadi ऋजुवालुका नदी, a wealthy Brāhmaṇa named Somila सोमिल was preparing for a great Yajna यज्ञ Sacrifice to gods, and he invited numerous Brāhmins including eleven highly talented Ācāryas of whom the three brothers—1 Indrabhūti इन्द्रभूति 2 Agnibhūti अग्निभूति and 3 Vāyubhūti वायुभूति, were well-versed in the fourteen kinds of knowledge. Indrabhūti had a doubt about the existence of Jīva जीव Soul; Agnibhūti had doubts about Karmas; and Vāyubhūti had a doubt that the body and the soul are inseparate; the 4th Vyakta व्यक्त and 5th Sudharmā सुधर्मा had an aggregate of five hundred pupils under each of them and they were very learned; 6 Maṇḍita मण्डित and 7 Maurya-putra मौर्यपुत्र brothers, with three hundred and fifty pupils under each of them, had a doubt about Bandha and gods; and four Brāhmins 8 Akampita अकम्पित 9 Acala Bhrātā अचलभ्राता 10 Mētārya मेतार्य and 11. Prabhāsa प्रभास, each of them with a pupilage of three hundred each. Akampita had a doubt about Naraka Naraka; Acala Bhrātā about Puṇya पुण्य Merit; Mētārya about Para-loka परलोक Next World; and Prabhāsa had a doubt about Mokṣa मोक्ष Salvation. Each of these eleven learned Brāhmins had a doubt in their mind, but no one would ask the other for the solution of his doubt for fear of losing his fame as a Sarvajña सर्वज्ञ an Omniscient. These eleven Ācāryas had altogether forty-four hundred pupils with them. There is no wonder that ordinary individuals will entertain undue importance for a sacrificial ceremony conducted by such well-versed scholars of different countries, and it is but natural that many orthodox persons on hearing the fame of the gentleman undertaking the Yajna, and the fame of learned scholars conducting the ceremony, may visit the place for Darśana दर्शन Seeing; and Apāpā अपापानगरी Nagari was over-flowing with Brāhmins and other individuals. It is also natural that, on seeing a large multitude of visitors from different countries, the Ācāryas and Upādhyāyas performing the sacrificial ceremonies and their pupils, may become very glad and may entertain a very high opinion about themselves.

. At the moment, when Śramaṇa Bhagavān Mahāvīra acquired Kēvala Jñāna केवल ज्ञान Perfect Knowledge, the Indras became full of joy by the shaking of their thrones, and they went there to pay homage to the Venerable Ascetic; and having paid their respects they prepared a Samavasaraṇa for him. The place became filled up with gods of the four kinds, human beings, and lower animals. Although Śramaṇa Bhagavān Mahāvīra knew that there was none capable of taking Bhāgavatī Dīkṣā भागवती दीक्षा, Initiation into an Order of Monks after renouncing all worldly pursuits—in the whole assembly, he sat on the middle of the Samavasaraṇa and preached Dharma, knowing it to be the established usage of Tirthaṅkaras. The preaching of a Tirthaṅkara is never fruitless; there is always some individual who becomes enlightened by the preaching and accepts Dīkṣā, still however, it is a strange event, that the first preaching of Śramaṇa Bhagavān Mahāvīra was abortive, as no one was enlightened by it and none accepted any vow, because the assembly consisted only of gods, a few human beings and lower animals. This event is, therefore, reckoned as one of the ten strange events of Śramaṇa Bhagavān Mahāvīra.

Śramaṇa Bhagavān Mahāvīra, knowing that there still remained Tirthaṅkara Nāma Karma तीर्थकर नाम कर्म, to be experienced by him, and that it can be experienced by enlightening suitable individuals, went, surrounded by millions of gods and goddesses and placing his feet on gold-lotuses arranged by gods in front of him, to Apāpā अपाप नगरी Nagari -- a town, twelve yojans in extent, embellished with devout persons, and overflowing with Brāhmins and other individuals who had collected there from various countries for the purpose of visiting the Yajna,—with the supremely good object of enlightening the Brāhmins.

Śramaṇa Bhagavān Mahāvīra entered the Samavasaraṇa by its East-door, went three times round the Aśoka Tree thirty-two dhanuṣya high resembling an image of gems, and saying “Namo Titthassa नमो तित्थस्स ।” Adoration to Tirtha तीर्थ-a

Congregation consisting of Sādhus साधु Saints 2 Sādhvis साध्वी Nuns 3 Śrāvakas श्रावक Jain lay men, and 4 Śrāvikās श्राविका Jain females—sat on the jewelled throne with a footstool, in the middle of the Śaṁnāvasāraṇa with his face directed towards the East. Devout gods arranged three images of the Bhagayān in the three remaining directions. Gods, human beings, and lower animals, entered by the main door, and occupied their appropriate seats. The Indra, then, bowing down most respectfully and praising him with his two folded hands brought in front of his fore-head, sat reverentially. Śramaṇa Bhagavān Mahāvira preached Dharma as follows:—

This Saṁsāra is formidable like a turbulent ocean and its chief cause is the Karma, like the seed of a tree. A man becoming indiscrete by his own actions, degrades himself, like an individual digging a well, and a pure-hearted person always rises high, like a man building a palace. One should never practise destruction of life, as it is source of evil Karmas. One should always be ready in the protection of the life of other living beings to the same extent as he would in the protection of his own life. One desirous of abstaining from injury to other individuals, as well as to himself, should avoid an Un-truth and should always speak the Truth. People tell lies out of anger, pride, deceit, greed, fear, and out of derision. By putting a stop to the generative causes of telling lies, the virtuous quality of speaking nothing but the Truth, will naturally manifest itself. Truth will always be preserved by speaking only true, salutary, measured, and wholesome language. None should ever take any substance not given by its possessor, as it is capable of taking away the principle of life from him, because stealing away such an object from him, results in his death. Coition, which causes the death of small animalcules during the process, should not be indulged in. Wise-men desirous of मोक्ष Mokṣha—Final Emancipation, should always remain chaste, bodily, mentally, and in speech. One should not accumulate property which is the cause of many evil actions; because such

an individual overwhelmed with grief, goes down to the infernal regions under the burden of many belongings."

On seeing millions of gods and goddesses coming there from heaven, the eminent Brāhmin Indrabhūti Gautama, became elated with a high opinion about himself and the sacrificial ceremony he had undertaken to perform. He could not remain without flattering himself. He told Somila, who was having the sacrificial ceremony performed, and other Brāhmins—"See the miraculous power of this यज्ञ Yajna. These gods invited by our मन्त्र Mantras, Incantations, become clearly visible and they are coming here."

When Indrabhūti Gautama saw that the gods did not come to the sacrificial pavilion, but they went to समवसरण the Samavasaraṇa, where Śramaṇa Bhagavān Mahāvīra was preaching, he asked out of curiosity, "Have these gods lost their way? Instead of coming here, where are they going?" On inquiry from various persons, he was informed "They are going to the Samavasaraṇa, prepared by gods for Śramaṇa Bhagavān Mahāvīra,—the great सर्वज्ञ Sarvajna,—Omniscient, with divine splendour, who has recently arrived in the neighbouring pleasure-garden of the town."

On hearing the word सर्वज्ञ Sarvajna, Indrabhūti Gautama was greatly enraged; his whole body was burning with furious anger; his eyes became blood-shot; his face looked frightful, and he angrily said—"Ah! While I am सर्वज्ञ Sarvajna,—Omniscient, how does any body else dare to call himself also a Sarvajna? It is painful to hear. How can such an unpleasant thing be at all heard? Because, some foolish person may be cheated by any rogue, but he has deceived even gods (who are called विबुध Vibudha, wise-men) so that, they go to him, abandoning the sacrificial pavilion and me, who is a सर्वज्ञ Sarvajna, Omniscient.

अहो ! सुराः कथं भ्रान्तास्तीर्थाम्म इव वायसाः ।

कमलाकरवज्रेका मक्षिकाश्चन्दनं यथा ॥ १ ॥

करभा इव सद्वृक्षान्, क्षीरान्नं शूकरा इव ।

अर्कस्थालोकवद् धूकास्त्यक्त्वा यागं प्रयान्ति यत् ॥ २ ॥

1 Aho ! surāḥ* katham bhrāntāstīrthāmbha iva vāyasāḥ;
Kamalākaravadbhékā makṣikāścandanam yathā. 1

2 Karabhā iva sadvriksān ksīrānnam śūkarā iva;
Arkasyālokavat ghūkā—styaktvā yāgam prayānti yat. 2

1-2 Alas ! why do the gods, becoming perplexed, go away leaving the sacrificial offerings, like crows abandoning holy water or frogs abandoning a lake of lotuses, or flies abandoning sandal-wood, or camels abandoning good trees, or hogs abandoning a diet of rice-pudding, or like owls abandoning the light of the Sun ? 1-2

अथवा-यादृशोऽयं सर्वज्ञस्तादृशं एवैते सुराः, अनुरूप एव संयोगः

Athavā—Yādriśo'yam sarvajnastādrīśā évaité surāḥ anurūpa-
éva samyogah. Or, as is this Sarvajna, so they certainly are.
The connection is quite appropriate.

पश्यापनुरूपमिन्दिन्दिरेण माकरन्दशेखरो मुखरः ।

अपि च पिचुमन्दमुकुले मौकुलिकुलमाकुलं मिलति ॥ ४ ॥

Paśyānurūpamindīdirēṇa mākanda-śekhara mukharah;
Apica picumandamukulé maukulikulamākulam milati. 1

1. Because, see the complaisance; the most beautiful juicy portion of the mango-tree becomes eloquent with the buzzing of bees, while a flock of crows meets confusedly on the buds of Neem (Azadircta Indica) trees.

Still however, I cannot tolerate his arrogance in being styled a Sarvajna.

व्योम्नि सूर्यद्वयं किं स्याद्, गुहायां केसरिद्वयम् ।

प्रत्याकारे च खड्गौ द्वौ, किं सर्वज्ञावहं स च ? ॥ ५ ॥

. Vyomni sūryadvayam kim syād guhāyām késaridvayam,
Pratyākārè ca khadgau dvau, kim sarvajnāvaham sa ca ?

How can there be two Suns in the sky, two lions in a cave, two swords in one sheath, and Two Sarvajnas, I and he ?

He then asked, with derision, people who were returning, after paying respects to the Venerable Ascetic. Oh ! did you see the Sarvajna ? What is his appearance like ? What is his natural form ? The people said:—

यदि त्रिलोकीगणनापरा स्यात्, तस्याः समाप्तिर्यदि नायुषः स्यात् ।
पारेपरार्ध्यं गणितं यदि स्यात्, गण्येयनिःशेषगुणोऽपि स स्यात् ॥ ६ ॥

1. Yadi trilokigaṇanā parā syāt, tasyāḥ samāptir-yadi nāyuṣa syāth;

Pāreparārdhyam gaṇitam yadi syāt, gaṇéya nihséṣa guṇo'pi sa syāt. 1

1 If there be a different calculation of all the objects of the Three Worlds, and if there be no life left for the completion of that calculation, and if the calculation be beyond परार्ध Parārdha (100000,000,000000000) then only, he becomes one whose entire qualities become calculable. 1

On being told thus, he resolved—

नूनमेष महाधूर्तो, मायायाः कुलमंदिरम् ।
कथं लोकः समस्तोऽपि, विभ्रमे पातितोऽमुना ? ॥ ७ ॥

2 Nūnaméṣa mahādhūrto, māyāyāḥ kula-mandiram;
Katham lokāḥ samasto'pi vibhramé pātito'munā ? 2

2. Certainly, he is a great rogue, and he is the family-temple of fraud. How is the whole population thrown into delusion by him ?

न क्षमे क्षणमात्रं तु, तं सर्वज्ञं कदाचन ।
तमःस्तोममपाकर्तुं, सूर्यो नैव प्रतीक्षते ॥ ८ ॥

3 Na kṣamé kṣaṇamātram tu, tam sarvajnam kadācana;
Tamaḥ stomamapākartum, sūryo naiva pratīkṣaté 3.

3 I cannot, at all, tolerate that sarvajna, even for a moment. The Sun never waits for removing the mass of darkness.

वैश्वानरः करस्पर्शं, केसरोल्लुञ्चनं हरिः ।
क्षत्रियश्च रिपुक्षेपं न सहन्ते कदाचन ॥ ९ ॥

4 Vāiśvānarah karasparśam, kēsaro-lluncanam hariḥ;
Ksatriyaśca ripuskēpam, na sahanaté kadācana. 4

4 Fire does not tolerate a touch with the hand; a lion does not tolerate a pulling of his mane; and a Ksatriya (brave warrior) does not tolerate an insult from his enemy. 4.

मया हि येन वादीन्द्रास्तूष्णीं संस्थापिताः समे ।
गेहे शूरतरः कोऽसौ, सर्वज्ञो मत्पुरो भवेत् ? ॥ १० ॥

5 Mayā hi yēnad vādīndrā-stūṣṇīm samsthāpitāḥ samé;
Géhé śūratarah ko'sau, sarvajño matpuro bhavét 5.

5 Eminent controversialists have been thoroughly silenced by me in discussion. Who is, before me, this Sarvajna, who is very brave in his own house ?

शैले येनाग्निना दग्धाः पुरः के तस्य पादपाः ?
उत्पाटिता गजा येन, का वायोस्तस्य पुंभिकाः ? ॥ ११ ॥

6 Śailā yénāgninā dagdhāḥ, purah ké tasya pādapāḥ ?
Utpātītā gajāḥ yēna, kā vāyostasya pumbhikāḥ ? 6.

6 What are trees, before the fire, by which rocks of stone were burnt? What is a tuft of cotton to the wind, by which elephants have been thrown up ?

गता गौडदेशोद्भवा दूरदेशं, भयाज्जर्जरा गौर्जरास्त्रासमीयुः ।
मृता मालवीयास्तिलांगास्तिलंगोद्भवा जज्ञिरे पंडिता मद्भयेन ॥१२॥

7 Gatā Gauda-désodbhavā dūra-désam, bhayājjarjarā
Gaurjarāstrāsamiyuh.

Mritā Mālavīyā-Stilaṅgā-stilaṅgodbhavā jajñire paṇḍitā
madbhayéna 7

7 Moreover, on account of fear from me, the learned men born in गौड देश Gauda-désa, (Central Bengal) went away to a distant country; and the learned men of गुर्जर Gurjara (Gujarāt) became infirm and terrified; the learned men of मालवा Mā'vā, (name of a country in Central India,) died, and the learned men of तिलिंग Tilinga,—a country in South India—were reduced like particles of sesamum seeds.

अरे लाटजाताः क्व याताः प्रणष्टा पतिष्ठा अपि द्राविडा व्रीडयार्त्ताः ।
अहो वादिलिप्सास्तुरे मय्यमुष्मिन् जगत्युत्कटं वादिदुर्मिक्षमेतत् ॥ १३ ॥

8 Aré Lātajātāḥ kva yātāḥ praṇastāḥ, paṭiṣṭā'pi Drāvidā
vridayārttāḥ.

Aho vādilipsāturē mayyamu min jagatyutkatam vādidur-
bhiksamétat. 8

8 Alas ! Where have the learned men of लाटदेश Lāṭa-désa a country south of Broach and learned men of द्राविड Drāvida a country in South India, disappeared, distressed by shame ? Myself being always eager to meet a controversialist there is a severe famine in this world. 8

तस्य ममाग्रे कोऽसौ वादी सर्वज्ञमानमुद्रहति ? ।
इति तत्र गंतुमुत्कं तमग्निभूतिर्जगादैवं ॥ १४ ॥

9 Tasya mamāgré ko'sau vādi sarvajñamānamudvahati,
Iti tatra gantumutkam tamAgnibhūti-r-jagādaivam 9,

9 Who is this controversialist before me, who bears the conceit of being called a Sarvajna ? When he was contemplating thus, Agnibhūti said to him who was very desirous of going there, as follows:—

किं तत्र वादिकीटे तव प्रयासेन ? यामि बंधोऽहम् ।

कमलोन्मूलनहेतोर्नेतव्यः किं सुरेन्द्रगजः ? ॥ १५ ॥

10. Kim tatra vādikīṭe tava prayāsēna ? yāmi bandho'ham,
Kāmalonmūlanahēto-r-nétavyah kim suréndra-gajah ? 10

10 Why should you take trouble for the वादिकीट Vadikīṭa the worm of a controversialist ? O brother ! I am going. Should the stately elephant of Indra, be led for the purpose of up-rooting a lotus ?

अकथयदथेन्द्रभूतिर्यद्यपि मच्छात्रजय्य एवासौ ।

तदपि प्रवादिनाम श्रत्वा स्थातुं न शक्नोमि ॥ १६ ॥

11 A kathayadathendrabhūti-r-yadyapi macchātrajyya evāsau;
Tadapi pravādināma śrutvā sthātum na śaknōmi 11

11 Indrabhūti said “Although he is fit to be won over even by a disciple of mine, I cannot sit silent, after hearing the name of a controversialist.

पीलयतस्तिलः कश्चित् दलतश्च यथा कणः ।

सूडयतस्तृणं किञ्चिदगस्तेः पिबतः सरः ॥ १७ ॥

मर्दयतस्तुषः कोऽपि, तद्वदेष ममाभवत् ।

तथापि सासर्हिर्न हि, मुधा सर्वज्ञवादिनम् ॥ १८ ॥

12 Pilayatastilaḥ kaścit, dalataśca yathā kaṇaḥ;
Sūdayatastriṇam kimcidagastēḥ pibataḥ saraḥ. 12

13 Mardayatastuṣaḥ ko'pi tadvadēṣa mamābhavat;
Tathā'pi sāsahī-r-na hi mudhā sarvajña-vādinam. 13

12-13 While crushing down, some seed of sesamum remained uncrushed; while pounding, some grain of corn, remained

unpounded; when removing grass completely, some grass remained behind; when अगस्त्य Agastya, (name of a Vedic sage,) drank the whole ocean, some small pool remained un-drunk; when grinding, some chaff remained un-ground; so it really happened with me. However, I cannot uselessly put up with the Sarvajña controversialist.

एकस्मिन्नजिते ह्यस्मिन्, सर्वमप्यजितं भवेत् ।

एकदा हि सती लुप्त-शीला स्यादसती सदा ॥ १९ ॥

14 Ekasminnajitē hyasmin, sarvamapyajitam bhavét,
Ekadā hi satī lupṭa-śilā syādasatī sadā. 14

14 Because, if this one is not won over, every thing else becomes unconquered; because if a chaste woman becomes deprived of her chastity only once, she always becomes unchaste.

चित्रं चैवं त्रिजगति सहस्रशो निर्जिते मया वादैः ।

क्षिप्रचटस्थाल्यामिव कंकटुकोऽसौ स्थितो वादी ॥ २० ॥

15 Citram caiva trijagati sahasraśo nirjité mayā vādaiḥ;
Kṣipracatasthālyāmiva kaṁ-katuko'sau sthito vādī 15

15 It is really strange that in the three worlds, thousands have been won over by me by discussions; this controversialist has remained like a grain of corn resisting fire in a cooking dish of easily prepared food.

अस्मिन्नजिते सर्वं जगज्जयोद्भूतमपि यशो नश्येत् ।

अल्पमपि शरीरस्थं शल्यं प्राणान् वियोजयति ॥ २१ ॥

16 Asminnajitē sarvam jagajjayodbhūtamapi yaśo naśyét;
Alpamapi sarīrastham śalyam prāṇān viyojayati 16.

16. If this one is not won over, the entire reputation acquired by my victory over controversialists all over the world, becomes completely destroyed. Because, even a small thorn existing in the body, deprives it of the means of supporting life.

यतः—छिद्रे स्वल्पेऽपि पोतः किं पाथोधौ न निमज्जति ? ।

एकस्मिन्निष्टके कृष्टे दुर्गः सर्वोऽपि पात्यते ॥ २२ ॥

17 Yataḥ:—Chidré svalpépi potaḥ kim pāthodhau na nimajjati ?
Ekasminniṣṭaké kṛṣṭé durgā sarvo'pi pātyaté 17.

17 Because—Does not a ship sink itself under water, even with a small hole in it ? A fortress is completely pulled down by the removal of one brick. 17.

Having thought thus, Indrabhūti Gautama, at the time of going into the presence of Śramaṇa Bhagavān Mahāvīra, decorated himself with twelve distinguishing marks on his body, with a gold यज्ञोपवित Yajnopavita,—the sacred thread worn by members of the first three classes over the left shoulder and under the right arm—became arrogant, dressed himself with a yellow garment, and went, accompanied by his five hundred pupils some carrying books in their hands, some carrying कमण्डलू Kamaṇḍalū—wooden water-pots carried by ascetics—in their hands, and some carrying दर्भ Darbha—a kind of sacred grass used at religious ceremonies and carried as a sign of victory; by whose undermentioned eulogical cries relating to their preceptor, the horizon was re-sounding:—

सरस्वतीकंठाभरण—Sarasvatī—kaṇṭhābharana, The necklace of सरस्वती Sarasvatī,—the Goddess of Speech and Learning.

वादिविजयलक्ष्मीशरण—Vādi-vijaya-Laxmī-śaraṇa, Who has the shelter of the Goddess of Victory and Prosperity, for defeating a controversialist.

वादिमदगंजन Vādi-mada-ganjana, Who removes the pride of a controversialist.

वादिमुखभंजन Vādi-mukha-bhanjana, Who breaks the mouth of a controversialist.

वादिगजसिंह Vādi-gaja-simha—Who is like a lion to the elephant in the form a controversialist.

वादिशिहाष्टापद Vādi-simha aṣṭāpada, Who is like an अष्टापद
 Aṣṭāpada, a fabulous eight-legged animal (a match for
 lions and elephants) to the lion in the form of a controversi-
 alist.

वादिविनयविशारद Vādi-vināraya-viśada, Who is dextrous in the
 removal of a controversialist

वादिवृन्दभूमिपाल Vādi-vrinda-bhūmipāla, Who is the protector
 of the multitude of controversialists.

वादिशिरःकाल Vādi-śiraḥ-kāla, Who is like the God of Death
 to the head of a controversialist.

वादिकदलीकृपाण Vādi-kadalī kripāṇa, Who is like a sword to
 plantain tree in the form of a controversialist.

वादितमोभाण Vādi-tamo-bhāṇa, Who is like the Sun in
 dispelling the darkness embodied in the controversialist.

वादिगोधूमघरट्ट Vādi-godhūma-gharaṭṭa, Who is like a hand-
 mill (for grinding wheat) to a controversialist.

वादिघटमुद्गर Vādi-ghaṭa-mudgara, Who is like a hammer
 for (breaking) the water-pot in the form of a controversialist.

वादिधूरभास्कर Vādi-ghūka-bhāskara, Who is like the Sun to
 the owl, for a controversialist.

वादिसमुद्रागस्ते Vādi-samudrāgasté, Who is like the sage
 Agastya (who drank the ocean) to the ocean, for a contro-
 versialist.

वादितरुन्मूलनहस्तिन् Vādi-tarūnmūlana-hastin, Who is like an
 elephant uprooting a tree, to the controversialist.

वादिसुरसुरेन्द्र Vādi-sura-surēndra, Who is like Indra to the
 gods, for a controversialist.

वादिगरुडगोविन्द Vādi-garuda-Govinda, Who is like Kṛiṣṇa
 snatching away nectar from गरुड Garuda, -the King of Serpents,
 to a controversialist.

वादिजनराजान Vādi-jana-rajāna, Who is like a king to the populace, for a controversialist.

वादिकंसकाहान Vādi-Kamsa-Kāhāna, Who is like Kṛṣṇa who killed Kamsa, to the controversialist.

वादिहरिणहरे Vādi-hariṇa-haré, Who is like a lion to antelopes, for a controversialist.

वादिज्वरधन्वंतरि Vādi-jvara-Dhanvantari, Who is like धन्वंतरी Dhanvantari,—the great physician of the gods—to the fever, for a controversialist.

वादियुथमल्ल Vādi-yutha-malla, Who is like a wrestler to the large multitude of controversialists.

वादिहृदयशल्य Vādi-hridaya-śalya, Who is like a thorn to the heart of a controversialist.

वादिगणजीपक Vādi gaṇa-jīpaka, Who is the protector of the mass of controversialists.

वादिशलभजीपक Vādi-śalabha-dīpaka, Who is like a lamp before the grass-hopper in the form of a controversialist.

वादिचक्रचूडामणे Vādi-cakra-cūdāmaṇé, Who is like a crest jewel worn by sovereigns among controversialists.

पंडितशिरोमणे Paṇḍita-śīromaṇé, Who is the best among learned men.

विजितानेकवाद Vījitānēkavāda, Who has become victorious in numerous controversies.

सरस्वतीलब्धप्रसाद, Sarasvatī-labdha-prasāda, Who has obtained special favour from the Goddess of Learning.

Indrabhūti Gautama, then, thought within himself “O ! why has this been done by this rogue ! That I have been provoked to anger by his arrogance of being called a Sarvajna.

यतः

कुष्णसर्पस्य मंडूक-श्चपेटां दातुमुद्यतः ।

आखुरदंश्च माजरी-दंष्ट्रापाताय सादरः ॥ १ ॥

Yataḥ—Kriṣṇa-sarpasya maṇḍuka-scāpétām dātumudyataḥ,
Ākhūradaiśca mārjara-damstrapātāya sādaraḥ.

Because—A frog has become ready to give a slap a to black snake, and rats are respectfully ready for striking off completely the teeth of a cat.

वृषभः स्वर्गजं शृंगैः प्रहर्तुं कांक्षति द्रुतम् ।

द्विषः पर्वतपाताय, दंताभ्यां यतते रयात् ॥ २ ॥

2 Vriṣabhaḥ svargamjam śringaiḥ prahartuṁ kāṅkṣati drutaṁ;
Dvipaḥ parvata-pātāya dantābhyām yataté rayāt.

2 A bull desires to strike a blow at once to a dweller in heavens by means of his horns, and an elephant tries to fell down vehemently a mountain by means of his tusks.

शशकः केसरिस्कंधकेसरां कृष्टुमीहते ।

मद्दृष्टौ यदसौ सर्ववित्त्वं ख्यापयते जने ॥ ३ ॥

3 Śaśakah kēsariskandhakēsaram kriṣṭumihaté;
Maddriṣṭau yadasau sarva-vittvam khyāpayaté jané 3

3 A little hare desires to pull away the mane of the neck of a lion; similarly this man declares himself well-known as a Sarvajna among the people, before my eyes.

शेषशीर्षमणिं लातुं हस्तः स्वीयः प्रसारीतः ।

सर्वज्ञाटोपतोऽनेन, यदहं परिकोपितः ॥ ४ ॥

4 Śeṣaśirṣamaṇiṁ lātuṁ hastaḥ svīyaḥ prasārittaḥ;
Sarvajnātopato'néna yadaham parikopitaḥ 4

4 He has extended his hand for the purpose of taking the jewel from the head of a शेष Śeṣa God-Serpent supporting the earth; I have been provoked to anger by him on account of his arrogance of being called a Sarvajna.

समोराभिमुखस्थेन दवाग्निज्ज्वालितोऽमुना ।

कपिकच्छलता देहे सौख्यायालिङ्गिता ननु ॥ ५ ॥

5 Samirābhimukhasthēna davāgni-r-jvālito'munā;
Kapikacchulātā déhé saukhyāyālīngitā nanu.

5 He has kindled forest-fire, himself remaining in the direction facing the wind; he really embraced कपिकच्छूलता Kapikacchulātā—the Itch-nettle-plant,—for pleasure.

He then said 'Let it be so! What does it matter? I will soon make him unable to give a reply.

यतः—तावद्गर्जति खद्योतस्तावद्गर्जति चन्द्रमाः ।

उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमाः ॥ ६ ॥

6 Yataḥ:—Tāvad garjati khadyotastāvadgarjati candramāḥ;
Uditē tu sahasrāṁśau na khadyoto na candramāḥ.

6 Because, खद्योत Khadyota,—the fire-fly boasts and the Moon boasts, so long as there is no sun; but when the thousand-rayed Sun rises, there is no fire-fly, and there is no Moon.

सारंगमातंगतुरंगपूगाः पलाय्यतामाशु वनादमुष्मात् ।

साटोपकोपस्फुटकेसरश्री-मृगाधिराजोऽयमुपेयिवान् यत् ॥ ७ ॥

7 Sāraṅgamātāṅgaturāṅgapūgāḥ palāyyatāmāśu vanādamuṣmāt;
Sātopakopasphuṭakésaraśrī-r-mrigādhirājo yamupéyivān yat. 7

7 O multitude of spotted deer, elephants, and horses! run away quickly from this forest, because, this proud wrathful मृगाधिराज Mrigādhirāja, lion,—the monarch of beasts—with the splendour of expanded mane, is approaching.

मम भाग्यभराद्यद्वा वाद्ययं समुपस्थितः ।

अद्य तां रसनाकण्डूमपनेष्ये विनिश्चितम् ॥ ८ ॥

8 Mama bhāgyabharādyadvā vādyayam samupasthitah;
Adya tām rasanākandūmapanésyē viniścitam. 8

8 Perhaps, this controversialist has arrived here, as a result of good actions done by me in previous lives. I will now, surely remove the itching of my tongue.

लक्षणे मम दक्षत्वं, साहित्ये संहिता मतिः ।

तर्के कर्कशताऽत्यर्थं क्वशास्त्रे नास्ति मे श्रमः ? ॥ ९ ॥

9 Lakṣaṇé mama dakṣatvam sāhityé samhitā matiḥ;

Tarké karkaśatā'tyartham kva-sāstré nāsti mé śramah ? 9

9 I am clever in लक्षणशास्त्र Lakṣaṇa śāstra, the science relating to indications of marks on the body. I am intelligent in साहित्य Sāhitya, Rhetory. I am very tough in Logic. In what science, have I not made studious effort ?

यमस्य मालवो दूरे, किं स्यात् ? को वा वचस्विनः ।

अपोषितो रसो ? नूनं, किमजेयं च चक्रिणः ? ॥ १० ॥

10 Yamasya Mālavo dūré kim syāt ? ko vā vacasvinaḥ;

Apoṣito raso ? nūnam, kimajéyam ca cakriṇah ? 10

10 Is Mālvā distant for यम Yama,—the God of Death ? What taste has not been nurtured by a person with a tongue ? and what is really unconquerable for a चक्रिन् Cakrin,—A discus-wielder ?

अभेद्यं किमु वज्रस्य किमसाध्यं महात्मनाम् ।

क्षुधितस्य न किं खाद्यं, किं न वाच्यं खलस्य च ? ॥ ११ ॥

11. Abhedyam kimu vajrasya, kimasādhyam mahātmanām;

Kṣudhitasya na kim khādyam, kim na vācyam khalasya ca ?

11 What is incapable of being pierced by वज्र Vajra Indra's thunder-bolt ? What is unattainable by great person-ages ? What is not eatable by a hungry person ? and What is not speakable by a rogue ?

कल्पद्रूणामदेयं किं, निर्विण्णानां किमत्यजम् ? ।

गच्छामि तर्हि तस्यान्ते पश्याम्येतत्पराक्रमम् ? ॥ १२ ॥

12 Kālpadrūṇāmadéyam kim, nirviṇṇānām kimatyajam, ?

Gacchāmi tarhi tasyāntè paśyāmyétatparākramam. 12

12 What is not fit to be given by कल्पवृक्ष Kālpa Vrikṣa—the fabulous Wishing Tree capable of giving every thing? What is unabandonable by persons of tranquil temperament? I am, therefore, going to him, and I will see his strength.

तथा ममापि त्रैलोक्य-जित्वरस्य महौजसः ।

अजेयं किमिवाऽस्तीह तद्गच्छामि जयाम्यमुम् ॥ १३ ॥

13 Tathā mamāpi trailokya-jitvarasya mahaujasaḥ;
Ajēyam kimivā-stīha tadgacchāmi jayāmyamum. 13

13 Nevertheless, what is unconquerable for a very powerful man like myself who has conquered three worlds? I am, therefore, going and I will have victory over him.

इत्यादि चिन्तयन् प्रभुमवेक्ष्य सोपानसंस्थितो दध्यौ ।

किं ब्रह्मा, किं विष्णुः-किं सदाशिवः शंकरः किं वा ? ॥ १४ ॥

14 Ityādi cintayan prabhumavéksya sopānasamsthito dadhyau;
Kim Brahmā, kim Viṣṇuḥ, kim Sadāśivaḥ. Śaṅkaraḥ kim vā?

14 Thinking thus, and on beholding Śramaṇa Bhagavān Mahāvīra, he thought, while standing on the foot-steps of the staircase, "Is he ब्रह्मा Brahmā? Is he विष्णु Viṣṇu? Is he सदाशिव Sadāśiva-Śiva (ever kind)? or Is he शंकर Śaṅkara?"

चन्द्रः किं ? स न यत्कलंककलितः सूर्योऽपि नो तोव्ररुक्,

मेरुः किं ? न स यन्नितान्तकठिनो विष्णुः ? यत् सोऽसितः ।

ब्रह्मा किं ? न जरातुरः स च जराभीरुः ? न यत्सोऽननुः;

ज्ञातं दोषविवर्जिताखिलगुणाकोर्णोऽन्तिमस्तीर्थकृत् ॥ १५ ॥

15 Candrah kim? sa na, yatkalāṅka-kalitaḥ Sūryo pi no tivrarak
Méruḥ kim? na sa yannitānta kaṭhino, Viṣṇuḥ? na yat so'sitaḥ;
Brahmā kim? na jarāturaḥ, sa ca jarābhiru? na yat so'tanuḥ;
Jñātam doṣavivarjītakhilaguṇākīrṇo'ntima-s-tīrthakrit. 15

15 Is he चंद्र Candra, the Moon? He is not, because the Moon is disgraced by a blemish,

Is he the सूर्य Sūrya, the Sun? No not that even, because the Sun possesses intense brightness,

Is it Mount Méru? No; it is not, because Mount Méru is extremely hard.

Is he Viṣṇu? He is not, because Viṣṇu is dark-coloured

Is he ब्रह्मा Brahmā, the Creator of the Universe- (Viṣṇu being the Preserver, and Śiva, the Destroyer). No; Brahmā is old.

Is he जराभीरु Jarābhīru, the God of Love, who is afraid of old age. No; Because, he is without a body.

Now I think, he is the last Tirthaṅkara, who is free from faults and who is full of all kinds of virtues. 15.

हेमसिंहासनासीनं सुरराजनिषेवितम् ।

दृष्ट्वा वीरं जगत्पूज्यं चिंतयामास चेतसि ॥ १६ ॥

कथं मया महत्त्वं हा, रक्षणीयं पुराऽर्जितम् ।

प्रासादं कीलिकाहेतोर्भक्तुं को नाम वाञ्छति ॥ १७ ॥

एकेनाविजितेनापि, मानहानिस्तु का मम ? ।

जगज्जेत्रस्य किं नाम, करिष्यामि च सांप्रतम् ? ॥ १८ ॥

अविचारितकारित्व-महो ! मे मन्ददुर्द्धियः ।

जगदीशावतारं यत् जेतुमेनं समागतः ॥ १९ ॥

अस्याग्रेऽहं कथं वक्ष्ये ? पार्श्वे यस्यामि वा कथम् ? ।

संकटे पतितोऽस्मीति, शिवो रक्षतु मे यशः ॥ २० ॥

16 Hēmasiṃhāsanāsīnam surarāja-niṣēvitam;

Dṛiṣṭvā Viram jagatpūjyam cintayāmāsa cētasi. 16.

17 Katham mayā mahtvam hā ! rakṣaṇīyam purārjitam;

Prāsādam kilikā-héto-r-bhañktum ko nāma vāñchati. 17.

18 Ékénāvijitēnāpi, māna-hāni-stu kā mama ?;

Jagajjétrasya, kim nāma kariasyāmi ca sāmpratam ? 18.

19 Avicārita—kāritva—maho ! mé manda—durdhiyah;
Jagadīśā—vatāram yat jétuménam samāgatah. 19.

20 Asyāḡréśham katham vaksyè ? pārsvé yāsyāmi vā
katham ?;

Saṅkateé patitossmiti Śivo raksatu mé yaśah. 20.

16 On seeing Śramaṇa Bhagavān Mahāvira worthy of
adoration in the Three Words, sitting on a go'd lion-seated
throne, and being worshipped by the king of gods — he (Indra-
bhūti) thought in his mind— 16.

17 Alas ! how can the greatness acquired previously be me,
be preserved ? Who desires to break a palace for the sake of a
small nail ? 17.

18 What loss of respect will I have, by not being victori-
ous over this one only, though I have conquered the three
worlds ? Now, what should I do ? 18.

19 Oh ! though dull-witted, I have become indiscrete in
coming here, to win over him who is the incarnation of the
Supreme God of the Universe. 19.

20 What should I say before him ? How can I go before
him ? I have fallen into a calamity. May Śiva preserve my
reputation. 20

कथंचिदपि भाग्येन चेद्भवेदत्र मे जयः ।

तदा पण्डितमूर्द्धन्यो भवामि भुवनत्रये ॥ २१ ॥

21 Kāthancidapi bhāgyéna céd bhavédatra mé jayah ;
Tadā paṇḍitamūrdhanyo bhavāmi bhuvana—trayé. 21.

21 Still however, if fortunately I get victory, any how, at
this time, I will become pre-eminent amongst learned men. in
the three worlds.

इत्थादि चिंतयन्नेव सुधामधुरया गिरा ।

आभाषितो जिनेन्द्रेण, नामगोत्रोक्तिपूर्वकम् ॥ २२ ॥

- 22 Ityādi cintayannéva sudhā-madnuraya-grā;
Abhāshito Jinéndrēṇa nāmagotrokti-pūrvakam. 22.

22 While he was thinking thus, he was addressed by his name, and गोत्र Gotra, family-name, by जिनेन्द्र Jinendra the Lord of the Jāṇas, with a speech sweet like nectar.

२३ हे गौतमेन्द्रभूते ! त्वं सुखेनागतवानसि ।

इत्युक्तेऽचिंतयद्भेत्ति, नामापि किमसौ मम ! ॥ २३ ॥

- 23 Hé Gautaméndrabhūté ! tvam sukhénāgataṽānāsi;
Ityuktéscintayadvéti nāmāpi kimasau mama ? 23

23 "O Gautama Indrabhūti ! Have you come comfortably?" When the Bhagavān said so, Indrabhūti thought "How does he know even my name."

२४ जगत्रितयविरुधातं को वा नाम न वेत्ति माम् ?

जनस्याबाळगोपालं, प्रच्छन्नः किं दिवाकरः ? ॥ २४ ॥

- 24 Jagatritayavikhyātam ko vā nama na vétti mām ?
Janasyābāla-gopālam pracchannaḥ kim divākaraḥ ?

24 Who does not know me, who is well-known in the three worlds ? Is the Sun hidden to the people from a boy to the protector of the earth ?

२५ प्रकाशयति गुप्तं चेत् संदेहं मे मनःस्थितम् ।

तदा जानामि सर्वज्ञमन्यथा तु न किञ्चन ॥ २५ ॥

- 25 Parkāśayati guptam cēt saṁdēham mē manasṭhītam;
Tadā jānāmi sarvajña-manyathā tu na kincana 25

25 If he announces publicly the secret doubt existing in my mind. I will consider him as a Sarvajña; otherwise, not by any means.

२६ चिंतयंतमिति प्रोचे, प्रभुः को जीव संशय ? ।

विभावयसि नो वेदपदार्थं शृणु तान्यथ ॥ २६ ॥

26 Cintayāntamiti proce, prabhuḥ ko jīva samsayaḥ ?
Vidhāvayasi no Vēda padārtham śruṇu tānyatha. 26

26 While he was thinking thus, the Lord said "Have you any doubt about the existence of the Soul ? You do not trace out the meanings of the words of the Vēdas. Hear them now.

२७ समुद्रो मथ्यमानः किं ? गंगापूरोऽथवा किमु ।

आदिब्रह्मध्वनिः किं वा ? वीरवेदध्वनिर्वभौ ॥ २७ ॥

27 Samudro mathyamānaḥ kim ? Gaṅgāpuro a thavā kimu;

Ādibrahmadhvaniḥ kim vā ? Vīra-Védadhvani-r-babhau, 27

27 The sound of the verses of Vēdas being explained by Śramaṇa Bhagavān Mahāvīra, appeared as if the ocean was being churned, as if it were the floods over the Ganges, and as if it was the first sound of Brahman.

Śramaṇa Bhagavān Mahāvīra, then, explained in detail, all the arguments and inferences for proving the existence of the Soul, reciting various Vēdic verses and their precise interpretations, and showing, at the same time, mistakes in the interpretaion of the same verses accepted by Indrabhūti Gautama.

Indrabhūti was straight forward, and was searching after Truth. He was convinced that the explanation given by Śramaṇa Bhagavān Mahāvīra about the Vēdic verses was the most appropriate one, and that the view held by himself was not correct. His vanity disappeared. He acquired an accurate knowledge about the nature of things by the preaching of the Venerable Ascetic. He realised the transitoriness of all.

the things in the Universe, felt aversion to worldly pleasures, prostrated himself before Śramaṇa Bhagavān Mahāvira, and requested him with a faltering voice, "O lord! I came here with the deliberate intention of testing your knowledge and discussing with you, like a dwarf desiring to measure a tall tree. But you have enlightened me so nicely, that I now want to be free from worldly attachments. You will, therefore, do me the favour of giving me दीक्षा Dīksā Initiation into the Order of Monks, and deliver me from the trammels of this संसार Samsāra-worldly existence."

Śramaṇa Bhagavān Mahāvira welcomed the pure-intentioned request of Indrabhūti, as he knew that he would be his first गणधर Gaṇadhara, the head of a corporation of ascetics, and initiated Indrabhūti and his five hundred pupils into his Order of Ascetics. Indrabhūti Gautama was fifty years old at the time of renouncing the world, and accepting चरित्र धर्म Cāritra Dharma, the duties of an ascetic.

At that time, कुबेर Kubēra, the God of Wealth brought before Gautama Gaṇadhara, the materials suitable for an ascetic life and requested him to accept them. Before accepting them, the great ascetic Indrabhūti who was now weary of worldly existences, thought "I have renounced all my belongings. I do not know whether I should accept these materials or not?" Indrabhūti Gautama whose name is, even at present, remembered every morning, whose false belief was transformed into right belief by the preaching and चरित्रदान Cāritradāna Initiation by the Venerable Saint, whose aversion to worldly belongings was increasing, and whose spiritual development and mode of life had become pure, decided that the clothes, utensils and other materials brought by Kubēra would be useful in the careful observance of his vows, and they were fit to be accepted. They are essential for daily use, and without them, an ordinary ascetic, eager for the preservation of the lives of the six varieties of living beings, cannot perform his religious duties, satisfactorily without injuring his sense of duty. Wise persons

should, therefore, make use of as few clothes and other utensils as are absolutely necessary for receiving food and drink-articles avoiding forty-two defects of handling them, and using only clean clothes and utensils. Persons desirous of acting in accordance with Right Knowledge, Right Perception and Right Conduct should always aim at accomplishing their wished-for object by strictly adhering to the directions prescribed in various Śāstras (scriptures) and acting in conformity with them on all occasions. Any insolent individual, devoid of right knowledge and right preception willfully accusing ascetics possessing such meagre articles as possessors of valuable assets, is really ignorant. He who looks upon such meagre articles as objects of enjoyment, tries to please mischievous persons perfectly ignorant of the true principles of religion. How can many living beings existing as पृथ्वीकाय Prithvikāya, Earth-bodied souls, अप्काय Apkāya, Water bodied souls, अग्निकाय Agnikāya, Fire-bodied souls, वायुकाय Vāyukāya, Air-bodied souls वनस्पति काय Vanaspati Kāya, Vegetable-bodied souls and त्रसकाय Trasa Kāya, Mobile-bodied souls, be taken care of without the use of these materials so absolutely necessary for an ascetic? If any ascetic although possessing clothes and other materials suitable for an ascetic, keeps his soul impure and discontented by body, mind, and speech or if he entertains an intense longing for these materials, then and then only, he becomes a traitor to his own self. With this pure idea in their minds, Indrabhūti Gautama and his five hundred pupils accepted the clothes and other materials given by the gods.

Soon after receiving a detailed knowledge of त्रिपदि Tripadi, a combination of the three syllables:—

1 उपपदेई वा Upannēi vā उत्पाद Utpāda.

2 विगमइ वा Vigamai vā व्यय Vyaya, and

3 ध्रुवेइ वा Dhuvēi vā ध्रौव्य Dhrauvya.

Contained in the great Universal Law governing all substances, Gaṇadhara Śrī Indrabhūti Gautama, composed द्वादशांगी Dvādaśāṅgī, the twelve Āṅgas of Sacred Knowledge. The names

of the twelve Āṅgas and fourteen Pūrvas etc. contained therein are as follows:—

The Twelve Āṅgas.

1. Ayār-āṅga आचारंग Acārāṅga आचारांग
2. Suya-gadā-ṅga सुयगडांग Sutra-kritā-ṅga सूत्रकृतांग
3. Thāṇā-ṅga थाणांग Sthāṇā-āṅga स्थानांग
4. Samavāyā-ṅga समवायांग
5. Viyāha-pannatti वियहपन्नत्ति Vyākhyā-prajñapti व्याख्या प्रज्ञप्ति or Bhagavati भगवती
6. Nāyādhamma kahāo नायाधम्मकहाओ Jñātā dharmakathā ज्ञाताधर्मकथा
7. Uvāsaga-dasāo उवासगदसाओ Upāsaka dasāḥ अंतकृतदशाः
8. Antagaḍa-dasāo अंतगडदसाओ Antakrita-dasāḥ अंतकृतदशाः
9. Aṇuttaravavāiya-dasāo अणुत्तरोपवायदसाओ Anuttarau-papātika dasāḥ अनुत्तरोपपातिक दशाः
10. Panhā vāgarrañāi पण्हावागरणाइ Prasṇa Vyā'araṇāni प्रश्न व्याकरणादि.
11. Vivāga Suya विवागसुय Vipāka Sūtra विपाक सूत्र
12. Ditthi vāya दिट्ठिवाय Driṣṭi Vāda दृष्टिवाद.

The last-named Driṣṭi Vāda दृष्टिवाद and the following fourteen Pūrvas are lost.

The Fourteen Pūrvas.

1. Uvāya ऊवाय Utpāda उत्पाद
2. Aggēṇiya अग्गेणिय or Aggāṇiya अग्गाणीय Agrāṇiya अग्राणीय
3. Viriyappavāya वीरियप्पवाय Virya-pravāda वीर्यप्रवाद
4. Atthi Natthi ppavāya अत्थिनत्थिप्पवाय Asti Nāsti-pravāda अस्तिनास्तिप्रवाद
5. Nāṇa-ppavāya नाणप्पवाय Jñāna pravāda ज्ञानप्रवाद

6. Sacca-ppavāya सच्चप्पवाय Satya-pravāda सत्यप्रवाद
7. Āyappavāda आयप्पवाद Ātma-pravāda आत्मप्रवाद
8. Kamma-ppavāya कम्मप्पवाय Karma--pravāda कर्मप्रवाद
9. Paccakkhāṇa—ppavāya पच्चक्खाणप्पवाय Pratyākhyāna pravāda प्रत्याख्यानप्रवाद
10. Vijjānuppavāya विज्झाणुप्पवाय Vidyānupravāda. विद्यानुप्रवाद
11. Avañjha अवंझ Avandya अवंध
12. Pāṇāyāma पाणायाम Prāṇāyuh प्राणायुः
13. Kiriya-visāla किरियाविसाल Kriyā-visāla क्रियाविशाल
14. Lōga-bindusāra लोगबिन्दुसार Loka-bindusāra लोकबिन्दुसार

Twelve Upāṅgas.

1. Ovavāiya ओववाइय Aupapātika औपपातिक
2. Rayapasēnaijja रायपसेनइज्ज Rāja-prasṇiya राजप्रश्नीय
3. Jivābhigama जीवाभिगम
4. Pannavaṇā पन्नवणा Prajnāpanā प्रज्ञापना
5. Suriya-pannatti सुरियपन्नत्ति Sūrya-prajnapiti सूर्यप्रज्ञप्ति
6. Jambuddīva-pannatti जम्बुद्वीवपन्नत्ति Jambūdvīpa prajnapiti जम्बुद्वीपप्रज्ञप्ति
7. Canda pannatti चंदपन्नत्ति Candra-prajnapiti चंद्रप्रज्ञप्ति
8. Nirayāvaliya निरयावालय Nirayāvalikā निरयावलिका
9. Kappavadamsiāo कप्पवडंसिआओ Kalpāvatamsikā कल्पावतंसिका
10. Pupfiāo पुप्फिआओ Puspikāḥ पुष्पिकाः
11. Pupfacūliāo पुप्फचूलिआओ Puṣ-pacūlikāḥ पुष्पचूलिकाः
12. Vaṇḍi-dasāo वण्हिदसाओ Vriṣṇi-dasāḥ वृष्णिदशाः

Ten Payannās or Prakirṇāni प्रकीर्णानि

1. Causaraṇa चउसरण Catuhsaraṇa चतुशरण
2. Āurapaccakkhāṇa आउरपच्चक्खाण Ātura—pratyākhyāna आतुरप्रत्याख्यान

3. Bhatta—pariṇṇā भक्तपरिण्णा Bhakta—pariṇṇā भक्तपरिज्ञा
4. Santhāra संथार Sanstāra संस्तार
5. Tanḍula-véyāliya तंडुलवेयालिय Tanḍula-vaitālika तंडुल वैतालिक
6. Candā-vijjhaya चंदाविज्झय Candra-vèdhyaka चंद्रवेध्यक
7. Dévindaṭṭhava देविन्दथव Dèvendra-stava देवेन्द्रस्तवं
8. Gaṇi—vijjā गणिविज्जा Gaṇita-vidyā गणितविद्या
9. Mahā-paccakkhāṇa महापच्चक्खाण Mahā-pratyākhyāna महा-प्रत्याख्यान
10. Vīra—ththava वीरथव Vīra—stava वीरस्तव.

Six Chéda Sutras.

1. Nisīha निसीह Nisītha निशीथ
2. Mahā-nisīh महानिसीह Mahā-nisītha महानिशीथ
3. Vavahāra ववहार Vyavahāra व्यवहार
4. Āyāra-dasāo आयाार-दसाओ Ācāra-daśāh आचारदशा : or Dasā-suya-kkhandha दसासुयक्खन्ध Dasā-sruta-skhandha दशाश्रुतस्खन्ध
5. Brihat-kalpa बृहत्कल्प
6. Panca-kalpa पञ्चकल्प

Four Mula Sutras.

1. Uttarajjhayaṇa उत्तरज्झयण Uttarādhyayana उत्तराध्ययन
2. Āvassaya आवस्सय Āvaśyaka आवश्यक
3. Dasa-véyāliya दसवेयालिय Daśa-vikālika दशवैकालिक
4. Piṇḍa-nijjuttī पिण्डनिज्जुत्ति Piṇḍa-niryukti पिण्डनिर्युक्ति

Two Culika Sutras

1. Nandi sutta नंदीसुत्त Nandi Sūtra नंदीसूत्र
2. Anuogadāra sutta अणुऔगदार सुत्त Anuyogadvāra sūtra अनुयोगद्वारसूत्र

Gaṇadhara Bhagavān Śrī Indrabhūti Gautama possessed many लब्धि Labdhiḥ, Super-natural acquisitions.

The power and wealth of gods are incomparable and undreamt of by any human being. The splendour and power of an ordinary celestial being, are immensely superior to those of the most powerful sovereigns in this world. Their abodes and dwelling-places are made of gold beset with jewels. Their divine powers can never be compared with the meagre power of any human being. The acquisition of such divine power and splendour is the birth-right of celestial beings. They obtain them without making any effort.

Even among human beings, if a Yogi or an ascetic is met with, possessing the extraordinary ability of accomplishing an object or of obtaining an article without trouble or effort, or having supreme knowledge beyond ordinary human power, people become astonished and perplexed.

Labdhi लब्धि

Such a natural acquisition obtained as a birth-right during human existence, is technically, called a लब्धि Labdhi.

लब्धि Labdhi is the attainment of the manifestation of the super-human powers, by the partial destruction, subsidence, and operation of the Knowledge-obscuring karma relating to that sense.

These Labdhis are attainable only by ascetics possessing knowledge of the fourteen Pūrvas or by very attentive yogis and they are obtained by high and ever-increasing higher virtuous natural developments.

The लब्धि Labdhis are numerous but the twenty-eight mentioned in Jaina आगम Agamas, Scriptures are the principal ones. They are:—

आमोसहि १ विष्पोसहि २ खेलोसहि ३ जल्लओसहि ४ चेव

सव्वोसहि ५ संभिन्ने ६ ओही ७ रिउ ८ विउलमइलदी ९ ॥१॥

चारण१० आसीविस११ केवलिय १२ गणहारिणो य१३ पुव्वधरा१४
अरहंत१५ चकवट्टी१६ बलदेवा१७ वासुदेवा य १८ ॥ २ ॥

खीरमहुसप्पिआसव१९ कोट्टयबुद्धि२० पयाणुसारी य २१ ।
तह बीयबुद्धि२२ तेयगु२३ आहारग२४ सीयलेसा य २५ ॥ ३ ॥

वेउव्विदेहलद्धी२६ अक्खीणमहाणसी२७ पुलाया य २८ ।
परिणामतवसेमं एमाई हुंति लद्धोओ ॥ ४ ॥

1. Āmosahi 1 Vipposahi 2 Khēlosahi 3 Jallaṅsāhi 4 céva
Savvosahi 5 Sambhinne 6 Ohi 7 Riu 8 Viulamai laddhi.

2. Cāraṇa 10 Āsivisa 11 Kēvaliya 12 Gaṇahāriṇo ya 13
Puvvadharā 14 Arahanta 15 Cakkavatti 16 Baladēva 17 Vāsu-
dēva 18 ya.

3. Khīra-mahu-suppiāsava 19 Koṭṭhaya buddhi 20 Payāṇu-
sārī 21 ya; Taha Biyabuddhi 22 Tēyaga 23 Āhāraga 24 Sīyalēsā
25 ya.

4. Vēuvvidēha laddhi 26 Akkhiṇa mahāṇasī 27 Pulāyā 28
ya; Pariṇāma tava vaseṇam ēmaī hunti laddhi.

1. Āmosahi आमोसहि Āmarsausadhi labdhi आमशौषधिलब्धि
2 Vipposahi विष्णोसहि Viprudausadhi labdhi विप्रुद्धौषधिलब्धि
3 खेलोसहि Khēlosahi खेलौषधिलब्धि Khēlausadhi labdhi 4 जल्लो-
सही Jallōsahi जल्लौषधिलब्धि Jallausadhi labdhi 5 सव्वोसहि
Savvosahi सर्वौषधि लब्धि Sarvausadhi labdhi 6 संभिन्ने Sambhinne
सम्भिन्नश्रोतोलब्धि Sambhinna-śroto labdhi 7 ओही Ohi अवधिलब्धि
Avadhi labdhi 8 रिउ Riu ऋजुमतिलब्धि Rijumati labdhi 9
विउलमइ लद्धी Viula mai labdhi विपुलमतिलब्धि Vipula mati
labdhi.

2. 10 चारण Cāraṇa चारणलब्धि Cāraṇa labdhi 11 आसीविस
Āsivisa आशीविष लब्धि Āsiviṣa labdhi 12 केवलिय Kēvaliya
केवलिलब्धि Kēvali labdhi 13 गणहारिण Gaṇahāriṇa गणधरलब्धि
Gaṇadhara labdhi 14 पुव्वधरा Puvvadharā पूर्वधरलब्धि Pūrva
dhara labdhi 15 अरहंत Arahanta अर्हलब्धि Arhallabdhi 16
चकवट्टी Cakkavatti चक्रवर्तिलब्धि Cakravarti labdhi 17 बलदेवा

Baladēvā बलदेवलब्धि Baladēva labdhi 18 वासुदेवः Vāsudēvā वासुदेवलब्धि Vāsudēva labdhi.

3. 19 क्षीरमधुसप्पि आसवः Khīra-mahu-sappi āsava क्षीरमधुसप्पि-
राश्रवलब्धि Ksīra madhu sarpirāsava labdhi 20 कोट्टयबुद्धि
Kotṭhaya buddhi कोष्टकबुद्धिलब्धि Koṣṭaka buddhi labdhi 21
पयानुसारी Payāṇusāri पदानुसारिलब्धि Padānusāri labdhi 22
बीयबुद्धि Bīya buddhi बीजबुद्धिलब्धि Bija buddhi labdhi 23 तेयगु
Tēyagu तेजोलेख्यालब्धि Tējolēśā labdhi 24 अहारगः Āhāragā
आहारकलब्धि Āhāraka labdhi 25 सीयलेसा Siyalēsā शीतलेख्यालब्धि
Sitalēśyā labdhi.

4. केउविदेहलब्धि Vēuvvidēha labdhi वैकुर्विकदेहलब्धि Vaiku-
rvikadēha labdhi 27 अक्खीणमहाणसी Akkhiṇa mahāṇasi अक्षीण-
महानसीलब्धि Aksīṇa mahānasi labdhi, and 28 पुलाया Pulāyā
पुलाकलब्धि Pulāka labdhi.

These twenty-eight labdhis are acquired by extremely virtuous superior natural developments or by severe austerities.

1. Āmosahi आमोसही Āmarśausadhi Labdhi आमशौषधिलब्धि
is that variety of labdhi under the benign influence of which, a
Yogi or an ascetic possessing it, is able to remove all varieties
of diseases of others by mere touch of his hand, or foot, or any
other portion of his body.

2. Vipposahi विप्पोसहि Viprudaushadhi Labdhi विप्रुडौषधि लब्धि
is that variety of benign labdhi under the influence of which,
on account of the supernatural power of natural developments
or severe austerities, the foeces, and urine, of the Yogi or the
ascetic possessing it, become fragrant, and assume medicinal
powers capable of removing all kinds of diseases of others.

3. Khélosahi खेलोसाह Khélausadhi Labdhi खेलौषधि लब्धि
is that variety of labdhi, under the influence of which, the
sputum and coughed-out material of the Yogi or the ascetic
possessing it, become fragrant and assume medicinal powers
capable of removing all kinds of diseases.

4. Jalla-osahi जल्ल-ओसहि Jallausadhi Labdhi जल्लौषधि लब्धि
Similarly, the dirt from the ear, nose, mouth, eyes, and the tongue, of a Yogi or an ascetic possessing Jallausadhi labdhi removes many kinds of diseases.

5. Savvosahi सव्वोसहि Sarvausadhi Labdhi सर्वौषधि लब्धि
In a like manner, the foeces, urine, phlegm, the dirt from the ear, nose, mouth, eyes, and the tongue, the hair, nails, perspiration, dirt of the body, and other dejecta from the body of the yogi or ascetic possessing Sarvausadhi Labdhi become fragrant and remove diseases of all kinds.

The efficacy of the Sarvausadhi labdhi is so great, that rain water or river water acquires the medicinal power of removing diseases, and persons who have fainted, gain consciousness by the wind, touching the bodies of such yogis or saints. The diseases of people afflicted with serious troubles, not only subside, but disappear totally merely by the presence of such a yogi or a saint or even by hearing his sound.

6. Sambhinna संभिन्न Sambhinnaśroto labdhi सम्भिन्नश्रोतो लब्धि
Under the influence of this labdhi, the various parts of the body of a yogi or an ascetic possess the faculty of hearing or the yogi or the ascetic experiences the individual pleasures or pains of senses by all the sense-organs, or one sense-organ of such a Yogi or ascetic possesses the faculty of experiencing the pleasures or pains of the remaining sense-organs also. He can experience the pleasures or pains of the senses thru the medium of one sense-organ; for instance, although hearing can be done only by the ear, any one out of the five sense-organs can, not only do the function of hearing, but also perform the functions of the remaining sense-organs.

Or, a Yogi or an ascetic possessing Sambhinna Śroto Labdhi is able to hear the individual sound of Śaṅkha शङ्ख conch Kāhalā काहला large drum, Bhéri बेरी kettle-drum, Bhāṇaka भाणक a kind of musical instrument, and of Dhakkā दक्का a kind of drum, from the combined sound of the simultaneous beating of

various drums and the playing of various musical instruments in a distant army-camp of a Cakravartin extending over twelve yojans, and various other sounds, and also to differentiate between them.

7 Ohī ओही Avadhi Labdhi अवधिलब्धि A natural acquisition by which a Yogi or an ascetic is able to have Visual Knowledge of Matter in various degrees with reference to Dravya द्रव्य Subject-matter, Kṣétra क्षेत्र Space, Kāla काल Time and Bhāva भाव Quality, of the object known.

Birth-born visual knowledge is to be found in celestial and hellish beings. Celestial and hellish beings have Avadhi Jñāna अवधि ज्ञान Visual Knowledge by birth, and they have it till death, just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also.

The other kind of visual or direct material knowledge, arises from the part-destruction, part-subsidence, and part operation of the Karmas which obscure visual or direct material knowledge. This knowledge is acquired by others i-e by human and sub-human beings, who are possessed of mind. This is called Guṇa-pratyayika गुणप्रत्ययिका or acquired by merit, as distinguished from birth-born visual knowledge.

Matter and embodied soul are the subject-matter of visual knowledge.

8. Rīu रिउ Rījumatī Labdhi रीजुमतिलब्धि and 9 Viulamai Labdhi विउलमइ लब्धि. These two varieties of Labdhis are varieties of Manah-paryāya Jñāna मनः पर्याय ज्ञान i-e Mental Knowledge Direct knowledge of another's mental activities.

Rīju-matī रीजुमति is simple direct knowledge of simple mental things e-g. direct knowledge of what a man is thinking of now. The thoughts which can be directly known by mental knowledge, must relate to matter. Simple mental knowledge is of three kinds according as the subject of it is the matter and form of thought about the simple activity of body, mind, and

speech which has been thought of, in the mind of another. It knows the material objects of all the three times i-e past, present, and future, thought of by any soul in the present.

If a man is thinking, for instance, about a pot, a Yogi or an ascetic with Riju-mati labdhi, can only know that the particular individual is thinking about a pot, if the pot exists within four to eight yojans, and also if it relates to two or three past or future incarnations, and at the most to seven or eight such incarnations, without any reference to the particular attributes of the pot, as regards Dravya द्रव्य Substance, Kṣētra क्षेत्र Place, Kāla काल Time, and Bhāva भाव Quality.

9. Vipula-mati विपुलमति is complex direct knowledge of complex mental things e-g. of what a man is thinking about now, along with what he has thought of it in the past, and will think of it in future.

Complex mental knowledge knows, what has been thought of in the past and will be thought of in the future. It is of six kinds, as it knows matter and form of thought about simple and complex activity of body, mind, and speech thought of by another.

Complex Mental Knowledge is purer than simple mental knowledge. This purity relates to Dravya द्रव्य Subject-matter, Kṣētra क्षेत्र Space, Kāla काल Time, and Bhāva भाव Quality, of things known.

Complex mental knowledge relates to from 7 or 8, to innumerable incarnations.

As to place, complex mental knowledge extends from 4 or 8 Yojans to Adhī Dvīpa अधीद्वीप Two and a half continents.

Difference between Visual and Mental knowledge.

The differences between Visual and Mental knowledge relate to their purity, place, person of inherence, and subject-matter.

1. Manah-paryāya मनःपर्याय Mental is purer than Avadhi ज्ञाना अवधिज्ञान Visual knowledge.

2. Visual Knowledge can extend to the whole Universe; whereas Mental knowledge is limited to Aḍhi Dvīpa अढोद्वीप the central portion of the middle world, where only, human beings are found.

3 Visual Knowledge can be acquired by all living beings possessed of mind; mental knowledge can be acquired only by saints with super-natural powers.

4. The subject-matter of Visual Knowledge is gross; that of the Mental, is very fine.

If a man is thinking about a pot, a Yogi or an ascetic with Vipulā[†]-mati labdhi, not only knows that the particular individual is thinking about a pot, but also knows about many attributes of the pot, for instance, that it is made of gold, that it is prepared at Pātaliputra पाटलीपुत्र capital of Magadha or Berār, that it is prepared recently, that it is placed in a large sleeping apartment, and all the other attributes of the pot.

Complex Mental Knowledge cannot be lost, and it is surely leads to Kēvala Jñāna केवलज्ञान Perfect Knowledge, with which it is merged in.

Riju-mati ऋजुमति Simple Mental Knowledge knows an infinitesimal part of an atom i-e an infinitesimal degree of its attributes. This degree is called Avibhāga Praticchéda अविभाग प्रतिच्छेद or an infinitesimal part of its constituents.

Vipula-mati विपुलमति Complex Mental Knowledge knows an infinitesimal part of the subject-matter of simple mental knowledge.

10. Cāraṇa Labdhi चारणलब्धि is the super-natural power of various highly rapid movements acquired by a Yogi or an ascetic in consequence of extremely praise-worthy Cāritra Dharma चारित्रधर्म Observances of religious duties.

This Cāraṇa Labdhi is of various kinds. They are:—

a. Janghā-cāraṇa Labdhi जङ्घाचारणलब्धि Under the influence

of this labdhi, a Yogi or an ascetic possessing it, is able to reach with one leap in a cross-ways direction the Rucaka-vara-dvīpa रुचकवरद्वीप, the thirteenth continent, a distance of millions of miles by taking hold of the rays of the Sun, and during his return back, he goes to Nandiśvara-dvīpa नंदीश्वरद्वीप the eighth continent with one leap, rests there for a while and with the second leap, he comes back to his dwelling-place.

* While going high up with the desire of reaching the top of Mount Mèrū, मेरु the Yogi or the ascetic with one leap only arrives at the Pāṇḍuka Vana पण्डुकवन of Mount-Mèrū, and during his return back he goes to Nandana Vana नंदनवन with one leap, and with the second leap he comes to his dwelling place.

Yogis or ascetics with Jaṅghā Cāraṇa labdhi are called Jaṅghā Cāraṇa Muni जंघाचारण मुनि and they are enabled to acquire it by the supreme excellence of their Cāritra Dharma.

b. Vidyā Cāraṇa Labdhi विद्या चारणलब्धि. Under the influence of this labdhi, a Yogi or an ascetic possessing it, is able to reach Rucaka dvīpa by two leaps and during his return back he goes to Nandiśvara dvīpa नंदीश्वरद्वीप by one leap, worships the images in the temples there, and with another leap he goes to his dwelling place.

While going high up with the desire of reaching the top of Mount Mèrū, the Yogi or ascetic with Vidyā Cāraṇa Labdhi goes to Nandana Vana नंदनवन by one leap and with the second leap he reaches Pāṇḍuka Vana पण्डुकवन and during his return back, he comes to his dwelling place by one leap only.

Yogis or ascetics with Vidyā Cāraṇa Labdhi are called Vidyā Cāraṇa Muni विद्याचारण मुनि and these saints are able to accomplish such feats by the constant application of their higher sacred knowledge.

When they are going to their place of destination, these saints are obliged to repose themselves for some time, but during their return back, they go to their dwelling-place by one leap

only, on account of the frequent contact with their Vidyā विद्या Knowledge, but then, they do not take any rest.

c. **Vyoma-Cāraṇa Labdhi** व्योमचारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to move about in the sky, to go there in a squatting posture, to remain steady there, renouncing the body, and to rise up into the skies without raising up his feet from the ground.

d. **Jala-Cāraṇa Labdhi** जलचारणलब्धि A Yogi or an ascetic possessing Jala Cāraṇa Labdhi is able to walk on waters of wells, lakes, rivers, and oceans as if on solid ground making various movements with his feet, without doing any injury to the Ap Kāya Jiva अपक्वाय जीव Water-bodied Souls.

e. **Puṣpa-Cāraṇa Labdhi** पुष्पचारणलब्धि Under the influence of Puṣpa Cāraṇa Labdhi a Yogi or an ascetic possessing it, is able to live on the smallest petal of flowers or creepers, without in any way injuring the finest vegetable body.

f. **Śréṇī-Cāraṇa Labdhi** श्रेणीचारणलब्धि A Yogi or an ascetic possessing Śréṇī Cāraṇa Labdhi is able to reach in a straight line the top of Mount Nisadha or Mount Nilavanta which is four hundred Yojans high.

g. **Agni-Śikhā Cāraṇa Labdhi** अग्नि शिखा चारण लब्धि Under the influence of Agni Sikhā Cāraṇa Labdhi, a Yogi or an ascetic is able to walk on the tip of the flame without burning himself and without injuring the fire-bodied souls contained there-in.

h. **Dhūma Cāraṇa Labdhi** धूम चारणलब्धि a Yogi or an ascetic possessing Dhūma Cāraṇa Labdhi is able to move uninterruptedly with the smoke, in a cross-ways or straight upward direction.

i. **Markata-tantu Cāraṇa Labdhi** मर्कटतनु चारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic entering the minute fibre of Kubja-vriksa कुब्जा-वृक्ष a kind of aquatic

plant is able to move about in very crooked crevices of tortuous trees and plants.

j. **Carkmaṇa Jyoti rasmi Cāraṇa Labdhi चक्रमण ज्योतिरश्मि चारणलब्धि** Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to walk about by taking support of the rays of the light of the Sun, or the Moon, or the planets, or the constellations or of the stars.

k. **Vāyu Cāraṇa Labdhi वायु चारणलब्धि** A Yogi or an ascetic possessing Vāyu Cāraṇa Labdhi, by taking the support of the molecules of Ākāśa—Space—region of any direction—is able to move with the wind travelling in that direction.

11. **Āśīviṣa Āśīviṣa Labdhi आशीविषलब्धि** Animals with Āśīviṣa Labdhi have their poison deposited in their fangs. They are of two kinds viz 1. Those produced by Karmas कर्म Actions, and 2 Those produced by Jāti जाति Birth.

Poisonous animals produced by कर्म Karma, Actions in previous life are five-sensed. 1 Lower animals 2. Human beings and 3, Celestial beings living in the first eight heavens. They are able to do things capable of being accomplished either by Karmas or by other natural qualities.

For instance, gods pronounce curses on others, and their evil effects do eventually occur. They possess this labdhi during their अपर्याप्तावस्था A-paryāpta avasthā Undeveloped State. Having acquired the Āśīviṣa labdhi during their previous human existence, even though they are newly born in the first eight heavens, they are known, in their undeveloped state, as possessing Āśīviṣa labdhi, on account of the mental impression left during their previous life. Although fully-developed gods, at times, utter curses on others, still, that condition is not designated as a labdhi, because such a state is an ordinary occurrence during that life, and a labdhi is a natural attainment obtained by the acquisition of a particular quality.

Poisonous animals produced by जाति Jāti, Birth They are

1. वृश्चिक Vriścika, Scorpions, 2. मण्डूक Maṇḍūka Frogs. 3. सर्प Sarpa, Snakes, and 4 मनुष्य Manusya, Human beings. The intensity of their poisons varies proportionately. The intensity of the poison of a frog is greater than that of a scorpion, that of a snake is greater than that of a frog, and the intensity of the poison of a human being is greater than that of a snake. 12-18.

12. Kévaliya Labdhi केशलयलब्धि 13 Gaṇaharīṇa गणहारिण Gaṇadhara Labdhi गणधरलब्धि 14. Puvvadhara पुव्वधरा Pūrvadhara Labdhi पूर्वधरलब्धि 15 Arahanta अरहंत Arahanta Labdhi अरहंतलब्धि 16. Cakkavatti चक्रवट्टी Cakravarti Labdhi चक्रवर्तिलब्धि 17. Baladeva बलदेवा Baladeva Labdhi बलदेवलब्धि 18. Vāsudeva वासुदेवा Vāsudeva Labdhi वासुदेवलब्धि are the labdhis acquired respectively by a Kévalin, a Gaṇadhara, a Pūrvadhara (well-versed in the fourteen Pūrvas), an Arahanta, a Cakravartin, a Baladéva or by a Vāsudéva.

19. Khira-Mahu-sappi āsava खीर-महु-सप्पि-आसव Ksīra-machu-sarpirāssava Labdhi क्षीरमधु-सर्पिराश्वलब्धि Under the influence of this labdhi, the speech of the person possessing, it, appears as sweet as the taste of milk, of sweetmeat or of butter.

The milk used for this purpose is obtained as follows:—

The milk of one hundred thousand cows, from a Cakravartin's cow-pan, fed on white sugar-cane, is given to his fifty thousand cows, and they are milched. The milk of fifty thousand cows is given to twenty-five thousand cows, and they are milched. The milk of twenty-five thousand cows is given successively to half the number of cows, and they are milched, until one gets the milk from one cow.

It is said in the Śāstras, that the milk obtained in this way is very sweet. It is perfectly healthy, and very invigorating to the body and mind. The speech of an individual partaking

of such milk, mixed with sugar, becomes very pleasant to the mind and body.

The speech of a Yogi or an ascetic with Kṣīrāśrava labdhi क्षीराश्रवलब्धि becomes as pleasant as the taste of the milk mentioned above.

Similarly, the speech of a Yogi or an ascetic with मधुआश्रवलब्धि Madhu āśrava Labdhi or धृताश्रवलब्धि Ghrītāśrava Labdhi or Iksu-rāśrāva Labdhi ईक्षुरसाश्रवलब्धि or with अमृताश्रवलब्धि Amritāśrava Labdhi becomes as pleasing as the taste of sweet-meats or of clarified butter or of the juice of sugar-cane or of nectar.

Or, bad insipid food obtained in his utensil, becomes as pleasant as the taste of milk, sweet-meats, clarified butter, the juice of sugar-cane or of nectar.

20 Koṭṭhaya Buddhi कोट्टय बुद्धि Koṭṭaka Buddhi Labdhi कोट्टकबुद्धिलब्धि A Yogi or an ascetic possessing Koṭṭaka Buddhi Labdhi has the faculty of securely storing up his knowledge without losing or forgetting even a small item of it, like corn collected in a granery, even after a long time.

21 Payānusāri पयाणुसारी Padānusari Labdhi पदानुसारि लब्धि Under the influence of this labdhi, a Yogi or an ascetic is able to have a comprehensive knowledge of all the verses in a book, after learning a quarter-verse of it from his preceptor or by hearing only a quarter-verse, he is able to have a full comprehensive knowledge of all the remaining verses.

Padānusāri Labdhi is either अनुश्रोतपदानुसारिणी Anuśrota-padānusāriṇī or प्रतिश्रोतपदानुसारिणी Pratiśrota-padānusāriṇī or it is उभयपदानुसारिणी Ubhaya-padānusāriṇī.

21 Bīya Buddhi बीयबुद्धि BijaBuddhi Labdhi बीजबुद्धि लब्धि Under the influence of this labdhi, a Muni मुनि—a sage,—on knowing one meaning of a verse, by the destruction of the Knowledge-obscuring Karmas, is able to know numerous meanings of that verses of the other verse or previously unheard of. This

faculty is possessed in a large majority of cases by persons who are to be Gaṇadhara गणधर-Chief Disciples-of a Tirthankara. For instance, under the benign influence of this labdhi a Gaṇadhara, on receiving an explanation of Tripadi त्रिपदि a combination of three syllables—Utpāda उत्पाद—Vyaya व्यय—and Dhrauvya ध्रौव्य,—is enabled to compose the Twelve Āngas and the contained fourteen Pūrvas.

23. *Tēyaga तेयग Téjólésyā Labjhi तेजोलेष्यालब्धि*. By the intensive power of this labdhi, an individual, under the strong impulse of violent anger, is able to burn away living beings and other objects existing within a range of many Yojans by powerful radiant rays emitting from his mouth.

When Śramaṇa Bhagavān Mahāvira was sojourning at कूर्म ग्राम Kūrma grāma, a young hermit named वैशिक यिन Vaiśikāyina, who was naturally well-behaved, amiable, and of a forbearing disposition, was practising penance, out-side the village, at mid-day by remaining bare-bodied in the scorching heat of the Sun, with his arms raised up, and his gaze steadily directed to the disc of the Sun, and keeping his long well-grown braid of matted hair loose in the air.

Gośāla Māṅkhaliputra on seeing the hermit, went to him and very loudly asked him “Are you any well-known ascetic or a resting place for lice? Are you a female or a male? I cannot understand what you are. Oh! what an image of tranquillity! The indulgent hermit was perfectly quiet. Gośāla then asked him repeatedly, and began to ridicule him. The fire of intense anger stirred up by the abusive words of Gośāla addressed to the peace-loving hermit, was roused up like the fire produced by briskly rubbing pieces of sandal-wood, and the hermit set free तेजोलेष्या Téjólésyā towards Gośāla for the purpose of burning him. Gośāla at once ran away to Śramaṇa Bhagavān Mahāvira who saved his life by the instantaneous use of its rival, Śīta léśyā शीतलेष्या.

On seeing the miraculous powers of Śramaṇa Bhagavān

Maḥāvira, hermit वैशिकायिन Vaiśikāyina immediately went to him and imploringly said “ My worshipful Lord ! I did not know that he was your disciple, you will, therefore, be pleased to forgive this offence.” So saying, he went away.

24. **Āhāraka आहारक Āhāraka Labdhi अहारक लब्धि** An ascetic with Āhāraka labdhi is able to prepare a body-Āhāraka body आहारकशरीर—from Āhāraka (assimilative) molecules—and to elongate this body in the form of a big rod many thousands of miles long, and as broad as the width of the body, with spokes like the spokes of the churning rod, so as to reach the presence of an existing Tirthaṅkara for the purpose of seeing the splendour of the Tirthaṅkara's exalted position or for the purpose of obtaining an explanation about some intricate questions.

This labdhi is attainable only by मुनि Muni-Sages well-versed in all the fourteen Pūrvas.

25. **Sīya-lēśya सीयलेश्या Sita lēśyā Labdhi शीतलेश्या लब्धि** An ascetic with Sita-lēśyā labdhi nullities the extremely violent deadly effects of its rival, Tējo-lēśyā, like an abundant supply of water used for extinguishing a very small fire.

26. **Véuvvidéha Labdhi वेउव्विदेहलब्धि Vaikurvikadéha Labdhi वैकुर्विकदेह लब्धि** A Yogi or an ascetic with this labdhi is able to assume various forms. The kinds of Vaikurvika-déha labdhi are:—

a. **अणुत्ववैक्रियलब्धि Anutva-vaikriya Labdhi** A Yogi or an ascetic with Anutva-vaikriya labdhi is able to produce a body so small that it will enter a minute hole in a tiny fibre of a lotus and to enjoy the pleasures of the happiness of a Cakravartin there.

b. **महत्त्ववैक्रियलब्धि Mahatva-vaikriya Labdhi** With this labdhi a Yogi or an ascetic is able to produce a body larger than that of Mount Mēru.

c. **लघुत्ववैक्रियलब्धि Laghutva-vaikriya Labdhi** With this

labdhi a Yogi or an ascetic is able to produce a body lighter than the wind.

d. **गुरुत्ववैक्रियलब्धि Gurutva-vaikriya Labdhi** With this labdhi a Yogi or an ascetic is able to produce a body harder than वज्र Vajra, Adamant, which becomes irresistible even for Indra.

27. **अक्षीणमहानसी Akkhīṇa-mahānāsī Labdhi** अक्षीणमहानसीलब्धि With this labdhi a Yogi or an ascetic is able to feed to satisfaction thousands of persons with food material brought by him (in his dish) by begging. The food material is not consumed till the moment that he himself takes his meal. When, however he takes his food, the food material becomes used up. With this Akṣāṇa mahānāsī labdhi Indrabhūti Gautama was able to feed to satisfaction fifteen hundred hermits who had become his disciples during his return from अष्टापदगिरि Aṣṭāpada-giri, from a small quantity of पायसान्न Pāyasāṇna-Rice-pudding-just sufficient for himself, brought by begging from a neighbouring village.

28. **पुलाका Pulāka Labdhi** पुलालब्धि A Yogi or an ascetic with Pulāka labdhi possesses the strength of defeating a Cakravartin, at the time of doing service to the community.

In addition to the लब्धि Labdhis mentioned above, there are some other labdhis. They are:—

1. **Prāpti Labdhi** प्राप्तिलब्धि Under the influence of this labdhi, a Yogi or an ascetic although sitting in a squatting posture on ground, possesses the ability of touching the topmost portion of Mount Méru or the Solar planetary system.

2. **Prakāmya Labdhi** प्रकाश्यलब्धि A Yogi or an ascetic with this labdhi, has the power of walking on water as if on solid ground, and he can dive in and out on ground as if on water.

3. **Isitva Labdhi** इशीत्वलब्धि A Yogi or an ascetic with this labdhi possesses the power of assuming the lordship of the

three worlds, and of enjoying the splendour of an Indra, a Cakravartin, or of a Tirthaṅkara.

4. **Vaśitva Labdhi** वशित्वलब्धि A Yogi or an ascetic with this labdhi possesses the power of subdugating all creatures.

5. **Apratighāṭiva Labdhi** अप्रतिघातित्वलब्धि A Yogi or an ascetic with this labdhi possesses unobstructively thru mountains.

6. **Antardhyāna Labdhi** अंतर्ध्यानलब्धि A Yogi or an ascetic with this labdhi makes his form invisible.

7. **Kāma-rupatva Labdhi** कामरूपत्वलब्धि A Yogi or an ascetic with this labdhi possesses the ability of assuming various forms simultaneously.

8. **Kāra-pātra-āhāra-pāṇi Labdhi** करपात्रआहारपाणीलब्धि A Yogi or an ascetic with this labdhi has the faculty of retaining in the cavity of the two hands formed by bringing the hands together for the reception of food and drink-material, a large amount of food and drink-material in the hands, so that not a particle or a drop will fall down. If water measuring thousands of water-pots or even an ocean were poured into the cavity of his two hands the level of water will rise high and higher, but not a drop will fall down.

Śrēyāṃsa Kumāra श्रेयांसकुमार poured sugar-cane juice measuring one hundred and eight water-pots into the cavity of the hands of Tirthaṅkara Bhagavān Śhree Rīṣabha-dēva, but not a drop fell down from his hands, although it was sugar-cane juice.

Śramaṇa Bhagavān Mahāvīra had a vow of using the cavity of the hands as the receptacle for the taking of his food and drink-materials. He was receiving food and drink-materials into the cavity of his hands on the day of breaking fasts.

No one else except a Tirthaṅkara or an ascetic with this labdhi is authorised to use the cavity of his hands as the receptacle for the taking of his food and drink-materials.

Persons with this labdhi are not met with during the present era, and so, taking of food and drink materials into the cavity of the hands is not permissible.

If an individual, not possessing this labdhi, undertakes to use the cavity of his hands as the receptacle for the taking of food and drink-materials, while taking meals, particles of food or drops of drink-material must necessarily fall to the ground and this method will lead to a series of undesirable consequences. •

9. **Mano-bali Labdhi** मनोबलीलब्धि A Yogi or an ascetic with this labdhi possesses the supernatural power of acquiring a knowledge of all the Scriptures, within twenty-four minutes at the utmost, by the subsidence and destruction of Knowledge-obscurer Karmas.

10 **Vāgbali Labdhi** वाग्बलीलब्धि a Yogi or an ascetic with this labdhi acquires the ability of reciting all the Scriptures within twenty-four minutes and of loudly speaking out all the words, syllables, and verses with due accent in such a way that the voice is not tired out.

11 **Kāya-bali Labdhi** कायबलीलब्धि A Yogi or an ascetic with this labdhi, acquires such immense strength by the destruction of strength-obstructing Karmas that he is not fatigued by remaining in **कायोत्सर्ग** Kāyotsarga absolutely renouncing the body even for one year or longer like **Bāhubali बाहुबलि**

12. **Prājña Śramaṇa Labdhi** प्रज्ञश्मरणलब्धि Under the influence of this labdhi, a Yogi or an ascetic acquires a development of highly extensive talent by the subsidence and destruction of a number of Knowledge-obscurer Karmas, propagates the meanings of the Scriptures, like supremely learned saints who are well-versed in the fourteen Pūrvas, although he himself has not studied the twelve Aṅgas and the fourteen Pūrvas and becomes every clever, even in extremely intricate subjects.

विद्याधरमुनि Vidyādhara Munis, ascetics possessing **विद्याधर**

लब्धि. Vidyādhara labdhi have such a powerful strength of their learning that even though they have studied only ten Pūrvas, they sketch images of gods with their rings on mirrors on the walls of their dwelling-places and thru the medium of Rohaṇī-prajnapiti Vidyā रोहणिप्रज्ञतिविद्या they decide about events of past, present, and future, by receiving correct explanations from the images.

Those who are capable of attaining Siddhi सिद्धि—Salvation—are called भवसिद्ध Bhava Siddha.

Only भवसिद्ध Bhava Siddha individuals can expect to attain the Labdhis described above.

Out of the twenty-eight labdhis mentioned above, Bhava Siddha females can have eighteen labdhis only, except the ten undermentioned labdhis viz 1. Arihanta Labdhi. 2. Cakravarti Labdhi. 3. Vāsudēva Labdhi 4. Baladēva Labdhi. 5. Sambhinna Śrota Labdhi. 6. Vidyā Cāraṇa Labdhi 7. Pūrva Labdhi. 8. Gaṇadhara Labdhi. 9. Pulāka Labdhi and 10. Āhārakara Śarīra Labdhi

The fact that Tirthaṅkara Shree Mallināth Bhagavān attained the exalted status of a Tirthaṅkara, when she was a female, is only a strange occurrence.

अभव्य Abhavya individuals—males and females, incapable of Salvation—cannot attain the 11. Kēvala Labdhi 12. Rījumatī Labdhi. 13. Vipula-matī Labdhi. 14. Madhu āśrava Labdhi and 15 Ksirāśrava Labdhi in addition to the ten labdhis mentioned above. They may or may not attain the remaining thirteen labdhis.

It appears from the short account of the labdhis given here, that individuals with these labdhis possess immense supernatural powers. The public at large see their wonderful effects.

Some individuals adore evil spirits, and kill a number of living beings with the subject of acquiring these Labdhis, but they do not attain these supernatural powers.

It is the belief of Jaina Canonical writers that these labdhis are acquired quite naturally without any desire or any effort by strictly observing शुद्ध चरित्र Śuddha Cāritra, blameless Right Conduct only for the welfare of one's soul without longing for pleasures of this world or of the next, by purification of the inclinations of the mind, speech and body, and by purification of the Soul by severe austerities.

Those who have acquired these labdhis, do not make use of them either for their benefit or happiness. They make use of these powers chiefly for the benefit of others or for the welfare of the community.

Gaṇadhara Mahārāja Indrabhūti Gautama had a large majority of these labdhis during the latter portion of his life, after his association with Śramaṇa Bhagavān Mahāvira.

Although Gaṇadhara Bhagavān Indrabhūti Gautama had extensive knowledge of many Śāstras and possessed many wonderful लब्धि Labdhis,—Natural acquisitions,—he was greatly devoted to Śramaṇa Bhagavān Mahāvira. His love for his Guru was unique, and he was always prepared to act in accordance with his orders. He was never engaged in any important undertaking without the consent of Śramaṇa Bhagavān Mahāvira. He invariably, immediately, and joyfully executed whatever orders were given and no matter at what time these orders were given. He not only did not have the slightest idea in the remotest corner of his Soul, that the execution of the orders of Śramaṇa Bhagavān Mahāvira would, in any way, be detrimental to his exalted position, but he used to make himself sure by repeated questioning to Śramaṇa Bhagavān Mahāvira whether the explanation acquired by himself about the nature of objects was strictly in accordance with the usage of the canonical knowledge or not. He never had the slightest idea in his mind that whatever he knew was quite appropriate and that there was no need for having an explanation from the Venerable Ascetic. He was never proud of his knowledge.

Farmer Ascetic

By knowing what relation existed between the soul of Gaṇadhara Mahārāja Indrabhūti Gautama and that of Śramaṇa Bhagavān Mahāvīra during his previous life, we shall have a good deal of important material to think about. Because, if an individual comes in contact with another individual, under any unexpected circumstances, it is surprising to see how they invariably meet in future lives.

Śramaṇa Bhagavān Mahāvīra sent Indrabhūti Gautama to a farmer, for the purpose of instructing him in religion. The ever-obedient Gaṇadhara, immediately on receiving the order from the Venerable Ascetic, went to the farmer, preached him his duties, and initiated him into his Order of Monks.

When Gaṇadhara Mahārāja Indrabhūti Gautama was ready to take the newly-made farmer-ascetic to Śramaṇa Bhagavān Mahāvīra, the farmer-ascetic asked Indrabhūti Gautama, "Where are you taking me now? Indrabhūti Gautama said, "To my preceptor." The farmer-ascetic said "Have you a preceptor also? You appear to be so glorious, what must, then, your preceptor be like? Now let us go on and let us go quickly to him." So saying, he went on with the Gaṇadhara Mahārāja. As the farmer-ascetic approached the Samavasaraṇa where Śramaṇa Bhagavān Mahāvīra was preaching, he was wonder-struck with the beauty of the Samavasaraṇa and with the grandeur of the prosperity of the Venerable Ascetic who was respectfully attended upon by millions of gods and demi-gods, and he thought within himself "How great must be the preceptor of my Guru who has been enjoying such divine happiness? I am very fortunate that I got this opportunity of seeing Him."

With these noble ideas uppermost in his mind, the farmer-ascetic entered the Samavasaraṇa, came to its central portion where Śramaṇa Bhagavān Mahāvīra was preaching, and as soon as he saw the Venerable Saint, a feeling of animosity of previous

life towards Śramaṇa Bhagavān Mahāvīra reigned supreme and he asked Gaṇadhara Mahārāja Indrabhūti Gautama. "Where is your Guru?" He replied, "The Venerable Saint sitting in the centre is my Guru and also yours."

The farmer-ascetic, then, said "If he is your Guru, I have nothing to do with this Dikṣā. I don't want your Dikṣā. My art of cultivation and my family, is good for me." So saying, he left the ascetic's costume there, went away, and resumed his work at the plough.

Gaṇadhara Indrabhūti Gautama, then, asked "My Worthy Lord! I am really astonished to see that he had malice towards your Venerable Self who is the gladdener of the three worlds. O Lord! why did he leave off the चरित्र धर्म Cāritra Dharma - the duties of an ascetic, accepted by him, as soon as he saw you?"

Śramaṇa Bhagavān Mahāvīra said "O Gautama! The soul of the lion whom I killed during my Bhava as Tripristha Vāsudēva has, during this life, become the farmer. You were my charioteer during that Bhava, and you pacified with sweet words, the lion who was burning hot with anger, at death time. From that time on-ward, he became hostile to me and affectionate towards you, and therefore, you were sent by me for the purpose of instructing him in religion."

Information about the relation of the soul of Śramaṇa Bhagavān Mahāvīra with the soul of Gaṇadhara Mahārāja Indrabhūti Gautama, during intervening Bhavas—from his existence as the charioteer of Tripristha Vāsudēva till his appointment as the chief Gaṇadhara of Śramaṇa Bhagavān and the meritorious deeds he must have done during his future lives, for the attainment of the exalted position of a Gaṇadhara to a Tīrthāṅkara, is not available.

The association of the soul of Śramaṇa Bhagavān Mahāvīra with that of the farmer, commenced during his previous sixteenth Bhava.

The soul of Śramaṇa Bhagavān Mahāvīra, during his sixteenth previous Bhava, was born as a son named विश्वभूति Viśvabhūti to queen धारिणी Dhārīṇi of crown-prince Viśākhābhūti of King Viśva-nandi of Rājagriha.

When Muni Viśvabhūti, who had accepted चरित्रधर्म Cāritra Dharma,—the duties of an ascetic,—and was practising severe austerities, passed on a begging tour after a continuous fasting of one month,* by the place where his cousin Kumāra Viśākhānandi, who had gone to Mathurā on his marriage occasion had encamped with his large number of servants and retinue, he was much harassed by ridicule and taunts by Viśākhānandi and his servants, on the emaciated condition of his body caused by continuous fasting and severe austerities, when he fell down by coming in collision with a running cow and this event sowed the seed of great animosity between the two princes.

Becoming enraged by the derision and taunts from विशाखानंदी Viśākhānandi and his servants, Muni Viśvabhūti took an oath of killing Viśākhānandi. The soul of Viśvabhūti became Tripiṣṭha Vāsudēva, during the previous eighteenth Bhava of Śramaṇa Bhagavān Mahāvīra and Viśākhānandi was born as the lion whom Tripiṣṭha Vāsudēva killed. The soul of Viśākhānandi degraded himself considerably by vile derision and mean tauntings, without any cause. It is important to notice how a soul degrades himself in ever-increasing succession. One cannot imagine at what low level a soul will stop in its down-ward motion, when once the soul becomes, the enjoyer of a degraded condition and how inevitably he suffers the terrible evil consequences incidental to that degraded state. How disastrous become the evil consequences of even a small mistake ? After wandering miserably thru a number of future lives, the soul of Prince Viśākhānandi was born as a farmer. Had it not been for the mercy of Śramaṇa Bhagavān Mahāvīra towards him, the duration of his existence in this Samsāra would not have become limited. It was also thru the grace of the Venerable Ascetic, that Gaṇadhara Mahārāja Indrabhūti Gautama initiated the farmer into his

Order of Ascetics. The farmer-ascetic acquired सम्यक्त्व Samyaktva, ~Right Belief~ by excellent meritorious ideas in his mind on his way when he was being led to Samavasaraṇa by the Gaṇadhara Mahārāja, and his existence in Saṃsāra became thereby limited. This is an example of the mercy of Śramaṇa Bhagavān Mahāvīra. He had compassion for the welfare of his enemy on account of his love of universal affection for all living beings

Although Gaṇadhara Mahārāja Indrabhūti Gautama had reached a high stage of spirituality, he never spared any pains in assiduously practising severe austerities. He had a firm belief in the external and internal penance as the means of spiritual advancement of the Soul, and he possessed unswerving faith in that belief. He always had a two-days fasting and on the third day, he took very meager diet, still his body was plump and majestic.

Sāla and Mahā-sāla

When Śramaṇa Bhagavān Mahāvīra came to Prista Campā Nagari पृष्ठचंपोनगरी, both princes Sāla साल, and Mahā Sāla of the King of Priṣṭa Campā Nagari, went to him with a large retinue. On hearing the preaching of the Venerable Ascetic, both the brothers had repugnance towards worldly belongings, so they went home and having entrusted their kingdom to their sister's son Gāṅgila गंगिल, both of them accepted Dikṣā दीक्षा Initiation into his Order of Monks and studied eleven Aṅgas under elderly Sādhūs.

One day, with the permission of Śramaṇa Bhagavān Mahāvīra, they returned to Priṣṭa Campā, accompanied by Gaṇadhara Mahārāja Indrabhūti Gautama, for the purpose of instructing their family-members in spiritual knowledge.

On receiving information about their arrival there, King Gāṅgila went to give his respects to the Gaṇadhara Mahārāja and having rever-entilly bowed down before Gaṇadhara Mahārāja Indrabhūti Gautama and Munis Sāla and Mahā Sāla, he sat there for the purpose of hearing the preaching.

Gaṇadhara Mahārāja Indrabhūti Gautama, who, at the time, possessed the four varieties of Right Knowledge viz मति-ज्ञान Mati Jñāna, Sensitive knowledge; Knowledge acquired by means of the senses and mind, 2. श्रुतज्ञान Śruta Jñāna, Scriptural Knowledge; Knowledge derived from the reading or preaching of scriptures or thru an object known by sensitive knowledge; 3. अवधिज्ञान Avadhi Jñāna, Visual Knowledge, Direct Knowledge, of matter in various degrees with reference to द्रव्य Dravya, Subject-matter, क्षेत्र Kṣétra Space, काल Kāla Time, and भाव Bhāva, Quality of the object known; and 4. मनःपर्ययज्ञान Manah-paryaya-Jñāna, Mental knowledge, Direct knowledge of another person's mental activity about matter—which meant a very high degree of spirituality,—then commenced the under-mentioned preaching:—

Preaching. .

“An individual devoid of the knowledge of the true nature of the Soul and of other objects in this world is अज्ञ Ajña, Ignorant. An ignorant man engages himself in unprofitable occupations like a hog in foeces, while a person with superior knowledge, becomes chiefly absorbed in the acquisition of knowledge of the true nature of the Soul, like a हंस Haṁsa,—a Swan,—in मानस सरोवर Mānasa Sarovara,—Mānasa lake—a sacred lake and place of pilgrimage on Mount Kailāsa,—whither the wild swans repair in the breeding season at the beginning of the monsoons.

“Knowledge which is instrumental in directing one's thoughts, towards the various aspects of मोक्षपद Mokṣa-pada,—the state of final Beatitude, which alone is the causal element in becoming free from Karmas, that is to say, which makes the Soul solely intent on it and identical with it, is superior knowledge, and it is a knowledge producing Eternal Bliss, which the Soul failed to acquire from time immemorial.

. Knowledge, however embellished with eloquent words and artful language, but devoid of the true nature of the Soul, does

not at all contribute to the Happiness of the Soul, because only a very small quantity of this nectar-like knowledge, is capable of destroying the malady of endless Karmas.

Persons intent on making the first objection to a proposition for a controversy, and persons busy with raising objections to it, as well as, persons believing in unascertainable objects, do not fully attain the knowledge of the true nature of the Soul, like an ox walking round and round an oil-mill; because, such persons chiefly aim at defeating their adversary, and obtaining victory over him, and hence they consequently do not understand the true nature of objects. Besides, by depending on the uninvestigated form of an object, without accurately deciding on the true nature of such objects, one cannot experience, the highly natural knowledge of the Soul. Just as an ox tied to an oil-mill, cannot reach any distant land although he has been walking round and round a number of times, in the same way, an individual undesirous of the knowledge of Truth, does not even touch the boundary of essential knowledge, although he may have done studious efforts in other branches of knowledge. '

Continuing further, he said,

संज्ञरागजलबूबूओवमे, जीविए य जलबिंदुचंचले ।

जुव्वणे य दईवेगसंनिभे, पाव जीव किमयं न बुज्झसि ॥ १ ॥

1. Sañjha-rāgā-jala-būbbū-ovamé, jīvié ya jala-bindu cancalé;

Juvvané ya naivéga sannibhé, pāva jīva kimayam na bujghasi. 1.

संपदो जलतरङ्गाविलोला यौवनं त्रिचतुराणि दिनानि ।

शारदाभरिवेशलमायुः किं धनैः कुरुत धर्ममनिन्द्यम् ॥ २ ॥

2 Sampado jala—taraṅgā vilolā, yauvanam tri-caturāṇi dināni;

Śardābhara pari-pésala-māyuh kim dhanaih kuruta dhar-
mamaniudyam. 2

1. This life is like the colours of the setting Sun, like the bubbles of water or fickle like a drop of water on a blade of grass; and youth is like a current of floods in a river. O Wicked Soul ! therefore, why do you not become enlightened ?

2. Prosperity is unsteady like the waves of water (on a sea), youth lasts for three or four days, and आयु. Āyuh, the duration of life, is like the clouds of the monsoons. Then, What is the use of wealth ? Therefore, practise the excellent Dharma.

On hearing the preaching King Gaṅgila decided to renounce the world. He entrusted the management of his kingdom to his son, and received दीक्षा Dīkṣā, Initiation into his Order of Monks with great celebration along with his parents.

At the time of giving Dikṣā, Gaṇadhara Mahārāja Indra-
bhūti Gautama said:—

युष्माभिर्दीक्षा गृहीता परं शुद्धा पालनीया, शुद्धं संयमं विना मुक्ति
र्न भवति । एके सिंहतुल्या भूत्वा दीक्षां लात्वा फेरवत् पालयन्ति, एके
जनाः कातराः फेरव इव गृहीतव्रताः सिंहा इव पालयन्ति संयमम्, एके
कातराः फेरव इव संयमं गृहीत्वा फेरव इव पालयन्ति, एके सिंहा इव साह-
सिका व्रतं लात्वा सिंहा इव पालयन्ति शुद्धं संयमम् । तेन भवद्विस्तथा
चारित्रं यतनया पालनीयं यथा करतलगता मुक्तिश्रीः भवतां भवति ॥ यतः
“ एगदिवसंपि जीवो, पञ्चजमुवागओ अनन्नमणो । जइ वि न पावइ मुक्खं,
अवस्स वेमाणिओ होइ ॥१ ॥

Yushmābhi-r-dikṣā grithitā param śuddhā pālaniyā; śuddham
sañyamam vinā mukti r-na bhavati Éké sinhatulyā bhūtvā
dikṣām lātvā phéruvat pālayanti. Éké janāḥ katarāḥ phérava
iva grihita-vratāḥ sinhā iva pālayanti sanyamam. Éké katarāḥ
phérava iva sanyaman grihitvā phérava iva pālayanti; Éké
sinhā iva sāhasikā vratam lātvā sinhā iva pālayanti śuddham
sanyamam. Tēna bhavabdhistathā cāritram yatanayā pālaniyam

yathā kara-tala-gatā-muki-shree bhavatām bhavati I Yathā—
Ēga divasam pi Jivo, pavvajjamuvāgao ananna-maṇo; Jai vi
na pāvai mukkhā, avassa vēmaṇio hoi. 1.

“You have taken Dikṣā, but it must be observed in its purity. There is no मुक्ति Mukti,—Liberation—without pure संयम Saṅyama, Self-control. Some persons taking Dikṣā bravely like a lion, observe it like a jackal; some timid persons having taken the vows like jackals observe the संयम Saṅyama, Self-control, like lions; some timid persons having taken the vows like jackals observe them like jackals; while some persons, bold like lions having taken the vow, observe the pure संयम Saṅyama-Self-control, like lions. Therefore, You should so carefully observe the चारित्र्य Cāritram,—the duties of an ascetic,—that the wealth मुक्ति Mukti,—Liberation—comes into the palms of your hands.

Because—If a person, devoutly intent for प्रव्रज्या Pravrajyā Religious Mendicancy even for one day, does not attain मोक्ष Mokṣa, Liberation, he certainly becomes a वैमानिकदेव Vaimānika déva—a kind of celestial being ”

Gaṇadhara Mahārāja Indrabhūti Gautama then started to meet Jinésvara Bhagavān Mahāvīra at चंपानगरी Champā Nāgari accompanied by Sāla, Mahāsāla, Gaṅgila, and both his parents. i-e his father Pithara and his mother यशोमती Yaśomati.

On their way, Sāla and Mahāsāla, thought “ My sister, her husband, and her son, are very fortunate that they gave us kingdom and now they gave us all-blissful चारित्र्यधर्म Cāritra Dharma, the duties of an ascetic.”

All the five viz 1 Sāla 2 Mahāsāla 3 Gaṅgila 4 Pithara, पिठर, the father of Gaṅgila, and 5 Yaśomati यशोमती the mother of Gaṅgila, while on their way to Champā Nāgari, in the company of Gaṇadhara Mahārāja Indrabhūti Gautama, were deeply engaged in undermentioned speculations:—

१. जातश्चैको मृतश्चैको एको धर्मं करोति च ।

प्रायः स्वर्गमुखे जीवः श्वभ्रे गच्छति कः समम् ॥ १ ॥

Jātaścaiko mritascaiko, éko dharmam karoti ca,
Prāyam svarga-sukhé jivaḥ śvabhre gacchati kaḥ samam,

1. A person is born alone, dies alone, does meritorious deeds alone, and with whom does he, in all probability, go to hell or the enjoyment of the happiness of the स्वर्ग Svarga. Heavens.

२. मूढाः कुर्वन्ति ये मे मे, वपुः पुत्रदिहागृकम् ।

तेऽपि त्यक्त्वा नरोऽगाधे मज्जन्ति भवसागरे ॥ २ ॥

2. Mūdhāḥ kurvanti yé mé mé, vapuḥ putra-grihādikam:
Té pi tyaktvā naraogādē majjanti bhava sāgaré.

2. Body, progeny, property etc. which ignorant persons, consider as 'Mine' even these things having left them, drown them into fathomless ocean of life.

३. अन्यो जीवो भवेद्यत्र देहात्तत्र गृहादिकम् ।

कथमेतन्मदीयं तु मन्यते तत्त्वविद् बुधः ॥ ३ ॥

3. Anyo jivo bhavēdyatra déhāttatra grihādikam;
Kathamétan-madiyam tu manyatē tattvavid buddhaḥ. 3.

3. The wise man knowing the essence of real knowledge thinks thus:—Where the जीव Jīva, the Soul, is different from the देह Déha, Body, how can property etc, be मदीयं Madiyam 'Mine'

४. कुटुम्बधनधान्यादि, सर्वं दुःखसमुद्भवम् ।

देहं च मन्यते यः स्वं कर्म बध्नाति कुधीः ॥ ४ ॥

4. Kutumba-dhana-dhānyādi sarvam duhkha-samudbhavam;
Déham ca manyatē yaḥ svam karma badhnāti ku-dhīḥ.

4. Household, wealth, corn etc, all is the source of misery. The wickedly-disposed person who considers the body as his own, acquires evil karmas.

५. एको धर्ममुपार्जनं च विबुधः कृत्वा स्वयं गच्छति
 स्वर्गं पापमुपार्ज्य घोरनरकं दुःखाकरं प्राणभृत् ।
 एको दुःखततीमसारमपि भो त्यक्त्वा, च मुक्त्यालयं
 तस्माच्च भज तावतो हि शरणं धर्मं त्यज स्वं गृहम् ॥ ५ ॥

5. Éko dharmamupārjanam ca vibudhaḥ kṛtvā svayam gacchati; Svargam pāpamupārjya ghora-narakam duḥkhā-karam prāṇabhrut; Éko duḥkha matīmasāramapi bho! tyaktvā ca muktyālayam; Tasmāttvam bhaja tavato hi śaraṇam dharmam tyajh svam griham.

5. One wise man having acquired the Karma of meritorious deeds, goes alone to heaven; another creature having acquired the Karma of evil deeds goes to terrible Naraka which is the mine of misery. One, having abandoned the worthless array of miseries, goes to मुक्त्यालयं Muktyālayam, the Place of Salvation. Therefore, seek the shelter of Dharma, in the first place, and abandon your house.

While contemplating on such ideas and becoming absorbed in divine meditation, all the five rose high and higher in spiritual development destroying various Karmas, and acquired केवलज्ञान Kévala Jñāna, Perfect knowledge.

When all of them arrived near the Samavasaraṇa समवसरण of Śramaṇa Bhagavān Mahāvīra at चंपानगरी Campā Nagari, Gaṇadhara Mahārāja Indrabhūti Gautama went round three times from left to right, and Sāla, Mahālā and others did the same. Having done obeisance to the Tīrthaṅkara, the five, went to the assembly of the Kévalins. Meanwhile Gaṇadhara Mahārāja Indrabhūti Gautama told them ‘Look here! do obeisance to परमेश्वर Paraméśvara, the Supreme Lord. Śramaṇa Bhagavān Mahāvīra said ‘O Gautama, do not be disrespectful towards Kévalins. Gautama Swāmi said ‘What disrespect has been done by me towards Kévalins? Śramaṇa Bhagavān Mahāvīra said ‘These Sāla, Mahāsāla, and others have acquired केवलज्ञान Kévala Jñāna, Perfect knowledge. Therefore, having

got. up, censure your own self and sincerely ask pardon from them, who have been initiated by your own hands, and who have already acquired Kévala Jñāna. Gaṇadhara Mahārāja Indrabhūti Gautama then said, "O Venerable Sir, I am unfortunate that whoever gets initiation from me, acquires Kévala Jñāna, but I do not." Śramaṇa Bhagavān Mahāvira then said "Do not be disappointed; you will also have Kévala Jñāna. He who worships the images of the twenty-four Tirthaṅkaras on the अष्टापदगिरि Aṣṭapadā-giri, attains the wealth of Kévala Jñāna, during that very Bhava भव Existence."

Pilgrimage to Aṣṭapada

When Gaṇadhara Mahārāja Indrabhūti Gautama was thus thinking about, a celestial voice was heard "The Jinésvar Bhagavān has said to-day that any human being who climbs up Mount Aṣṭapada by his own supernatural, power and worships the images of जिनेश्वर Jinésvaras there, will certainly attain सिद्धिपद Siddhi-pada, the state of Final Beatitude-during that life.

On hearing the celestial voice, Gaṇadhara Mahārāja Indrabhūti Gautama requested Śramaṇa Bhagavān Mahāvira for permission to go to अष्टापदतीर्थ Aṣṭapada Tirtha, the place of pilgrimage on Aṣṭapada-giri for the purpose of worshipping the images of Jinésvara Tirthaṅkaras there. Knowing that by going there, the hermits dwelling there, will be enlightened by Gaṇadhara Mahārāja Indrabhūti Gautama, a permission to go there was immediately granted to him.

Gaṇadhara Mahārāja Indrabhūti Gautama, became greatly pleased by the permission readily given agreeably with his own desires, and he arrived near the Aṣṭapada-giri in a moment by a speed as swift as that of the wind, under the influence of चारणलब्धि Cāraṇa Labdhi.

In a moment, he went up the great mountain, entered the magnificent temples of नंदीश्वरद्वीप Nandīśvāra dvīpa built by

भरतमहाराज the Great King Bharata, and he devoutly worshipped the extremely beautiful images of the twenty-four Tīrthaṅkaras there.

Coming out from the temples, Gaṇadhara Mahārāja Indrabhūti Gautama, sat under a big अशोकवृक्ष Aśoka Vrikṣa Aśoka tree. There he was paid homage by numerous gods demons and fairies. Numerous gods, demons, and fairies gave respectful salutations to him. He then preached them Dharma according to their suitability, and he solved their doubts like a Kévalin by his power of reasoning. While preaching, he appropriately said "Ascetics by severe penance, become so much emaciated that nothing but skin and bones remains on their bodies, their joints become weak, and becoming greatly debilitated, they walk very tremblingly, only by force of life."

On hearing these words वैश्रमदेव Vaiśramaṇa Déva, (Kubéra कुबेर) the God of **Wealth, Fortune and Prosperity** was astonished, because the body of Gaṇadhara Mahārāja Indrabhūti Gautama was lustrous like polished gold and it was plump. Kubéra had a doubt about these words, and he smiled a little as the words appeared to be inappropriate in his own self.

Gaṇadhara Mahārāja Indrabhūti Gautama had मनःपर्ययज्ञान Manah Paryaya Jñāna—Knowledge of reading another's thoughts, and having known the mental ideas of Vaiśramaṇa Déva, he solved his doubts during preaching.

He said "The inference about the healthy condition of the body of an ascetic, is not governed by an universal rule, but it is imperative to restrain the Soul by auspicious meditation. Now, hear the account of the two brothers Puṇḍarika पुण्डरीक and Cuṇḍarika कुण्डरीक which is as follows:—

There was a king named Mahāpadma महापद्म of पुण्डरीकिणी Puṇḍarikiṇī Nagari of पुष्कलावतीविजय Puṣkalāvati Vijaya in the महाविदेह क्षेत्र Mahā-vidéha Kṣétra of जंबूद्वीप Jambū-dvīpa. He had two sons named Puṇḍarika पुण्डरीक and Kuṇḍarika कुण्डरीक by his queen पद्मावती Padmāvati.

On coming to know that his elder son Puṇḍarika had become able to govern the affairs of his kingdom, King Mahā Padma installed him on the throne, and he himself accepted दीक्षा Dīkṣā. He observed चारित्रधर्म Cāritra Dharma, the-duties of a Sādhū-faultlessly, studied the Scriptures carefully, became well-versed, destroyed his Karmas, attained केवलज्ञान Kévala Jñāna,-Perfect Knowledge-and finally, he acquired मोक्षमार्ग Mokṣa-Mārga,-the Path of Final Liberation.

One day, both the brothers, Puṇḍarika and Kuṇḍarika, on receiving information that some Sādhūs had arrived near the town, went there for the purpose of hearing a preaching on religion. The preaching had such a wonderful effect on the mind of Puṇḍarika, that he rose high in spiritual meditation and reached home as an actual ascetic. He called his ministers and addressing his young brother Kuṇḍarika in their presence he said, "O child ! You take the reins of government of our father's kingdom into your own hands. I have been terrified by the miseries of this Samsāra. I have made up my mind to take Dīkṣā which will relieve me from that bondage. Accept therefore my proposal and act accordingly."

Kuṇḍarika replied "O brother ! Why are you anxious to keep me engrossed with desires for worldly objects ? I have no desire for them. I will also have Dīkṣā and will cross the ocean of wordly existence.

Puṇḍarika persuaded his younger brother Kuṇḍarika a great deal, but he did not believe his advice. Finally, Puṇḍarika addressing Kuṇḍarika said " O brother ! The organs of senses are difficult to be conquered. Mind is always unsteady. Youth is the abode of unusual perturbations. Negligence is natural with every living being. Endurance of sufferings and calamities becomes, at times, unbearable. You will have to be firm in your vows, because the observance of the vows of an ascetic, is extremely difficult. It is highly expedient for you to take the vows of Śrāvaka suitable for your duties as a house-holder,

to govern your kingdom in accordance with those vows and to take Dikṣā, after you have fully passed youth. ”

Kuṇḍarika said, “ Brother ! Whatever you say is quite true. But I must act fully up to my utterances. I will undoubtedly have Dikṣā. Saying so, he took Dikṣā.”

Puṇḍarika was prevented by his ministers, and so he continued to govern his kingdom as a house-holder with the ideas of an ascetic.

Kuṇḍarika was mortifying his body with various severe penances; and he always acted strictly in accordance with established usage. He was very popular with his companion Sādhūs.

One day, however, near the approach of spring-time, the mind of Kuṇḍarika became wavering. He thought, “ I have nothing to do with this चारित्र्यधर्म Cāritra Dharma,—the duties of an ascetic. I will accept the kingdom which my brother was offering me before. ”

With these ideas supreme in his mind and with a dejected heart, Kuṇḍarika went to the capital city of his brother, began to roll, here and there, on a cool bedding of green leaves under a tree in a pleasure-garden, and he tied up his utensils and other articles serviceable for an ascetic-life, to the tree, and kept them hanging there. He sent word about his arrival there, to his brother King Puṇḍarika thru the watchman of the garden. The King went there with his minister and bowed down before him.

On seeing the bedding of green leaves and all his belongings hanging on the tree, the King inferred that his brother Kuṇḍarika had left off Cāritra Dharma. Addressing his minister, King Puṇḍarika said “ Perhaps you remember that I tried to prevent Kuṇḍarika when he rashly became

ready to take the vows of an ascetic-life during his youth. However, even now, I am ready to give him the kingdom but I am only sorry that he has now become ready to waste the चिन्तामणिरत्न Cintāmaṇi Ratna-the all-wishing precious gem capable of fulfilling the desires of its possessor,—acquired after strictly observing Cāritra Dharma for such a long period. I will only be benefitted, if he governs my kingdom. But he is doing harm to his Soul. ”

King Puṇḍarika soon entrusted the government of his kingdom to his brother Kuṇḍarika as desired by him, presented him with royal insignia, and he himself taking the characteristic emblems of an ascetic from Kuṇḍarika, took Dik ā with a pure heart.

While starting on a wandering tour from village to village, Puṇḍarika Muni thought, “ I have fortunately acquired the long-desired यतिधर्म Yati Dharma,—the duties of an ascetic. Now it is advisable that I should take the vows in the presence of my Guru. ” Thinking so, he started to meet his Guru. Going to his Guru, Puṇḍarika Muni took the vows of an ascetic from him, and took his meals at the end of a three days’ fasting without water.

Having become greatly exhausted by walking fast over a long distance while going to his Guru, eating cold, tasteless, dry food, with blood Oozing from his tender feet, Puṇḍarika Muni went into village with great difficulty, asked for a place to live in for the night, and slept on a bedding of grass. During the night, while meditating about meritorious actions and repenting with a pure heart for evil actions done during previous lives, Puṇḍarika Muni died with plump body, and was born as a god in Sarvārtha Siddha Vimāna सर्वार्थसिद्धिमानः.

Kuṇḍarika became a king. His servants began to laugh at him saying that he broke his vow for food like a beggar.

Kuṇḍarika was greatly enraged with them at heart. He thought "I will have extremely savoury dishes for my food, eat them to my entire satisfaction, and then, I will kill all who are deriding me." He went, then, into the palace, took all varieties of food and drink-material filling his stomach right up to the neck, and woke up the whole night, with the object of satisfying his carnal desires. Waking up during night and indigestion of an excessive quantity of food and drink-material, produced diarrhoea accompanied with vomiting. He suffered agonizing pains. His stomach became full-blown, like bellows perfectly filled with air. There was tight blocking up of wind, and he had intense thirst. His ministers and others, thinking that the wicked man had broken his vows did not do any medicinal treatment for him, and did not allow any one else to do the treatment for him. He was suffering severe pain. He thought, "If I, any how, get over this illness, I will have all these officers and their family-members killed brutally in the morning." With such evil ideas, and formidable sentiments of wrath, Kuṇḍarika died during the night, and was born as a नारक Nāraka,—a hellish being—in अप्रतिष्ठान नरकावास Apratiṣṭhāna Narakāvāsa,—a hellish den named Apratiṣṭhāna,—in the seventh hell."

"Therefore, O members of the assembly! emaciation or plumpness of the body among strict ascetics is not an essential element. Good meditation is the only causal agent of Blissful Life."

Vaiśramaṇa Déva heard attentively the account of Puṇḍarika and Kuṇḍarika narrated by Gaṇadhara Mahārāja Indrabhūti Gautama. He acquired सम्यक्त्व Samyaktva,—Right Belief—from that moment, and becoming glad by the explanation given by Gaṇadhara Mahārāja Indrabhūti Gautama about the doubt lingering in his mind, he bowed down respectfully once more before him, and went to his abode.

Having finished the preaching, Gaṇadhara Mahārāja

Indrabhūti Gautama remained there for the night, and in the morning he commenced to get down from the mountain.

When Gaṇadhara Mahārāja Indrabhūti Gautama was on a pilgrimage to अष्टापदगिरि Aṣṭāpada-giri, Mount Aṣṭāpada, fifteen hundred hermits named कौडन्य Koḍanya, दत्त Dutta, सेवाल Sēvāla, and others, knowing Aṣṭāpada-giri to be a means acquiring मोक्ष Mokṣa,—Final Liberation,—arrived near the mountain for a pilgrimage there.

Out of these hermits, five hundred hermits observing one day's fasting, and eating green roots and fresh vegetables on the break-fast-day, reached the first मेखला Mékhalā, slope of the mountain. The second batch of five hundred hermits, observing two-day's fasting and eating dry roots on the break-fast-day reached the second slope. And the third batch of five hundred hermits observing three day's fasting and eating dry moss only on the break-fast-day reached the third slope of the mountain. Being unable to ascend higher, the three parties stopped respectively at the first, second, and the third slope of the mountain.

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama with a lustrous gold-coloured appearance and plump body, going quickly up the mountain, they said amongst themselves, "We are thin-bodied still we cannot go further. How will this Muni with bulky body go up the mountain?"

While they were talking thus, Gaṇadhara Mahārāja Indrabhūti Gautama swiftly went up the mountain and became invisible in a moment like a god. Then they said amongst themselves that this great sage possesses extraordinary, supernatural powers, so when he returns here, we shall all become his pupils. With this firm determination in their mind, the hermits respectfully kept waiting with close attention for his return there, as for the arrival of a dear relative.

Dikṣā of Fifteen Hundred Hermits.

The hermits who were waiting there, saw Gaṇadhara Mahārāja Indrabhūti Gautama coming down from the great mountain. As soon as he approached them, they bowed down before him and requested him, "O Rigorous Devotee ! O Great Soul ! We all of us are desirous of becoming your disciples, you will, therefore, be pleased to favour us by accepting our request."

Gaṇadhara Mahārāja Indrabhūti Gautama said, "May the Omniscient Lord Śramaṇa Bhagavān Mahāvīra-dēva be your Guru गुरु Preceptor."

The hermits persistently insisted upon him to give them दीक्षा Dikṣā, Initiation into his Order of Monks—there and then, and to make all of them his own disciples. On account of their excessive eagerness, Gaṇadhara Mahārāja Indrabhūti Gautama gave them Dikṣā there on the spot. The gods supplied them all the materials suitable for an ascetic life, and all of them started, accompanied by Gaṇadhara Mahārāja, to meet Śramaṇa Bhagavān Mahāvīra.

Feeding of Fifteen Hundred Hermits

On their way, when at noon-meal-time they arrived at a small village, Gaṇadhara Mahārāja asked all the Munis, "What desirable food shall I bring for you ?" They said, "Let us have पायसान्न Pāyasānna,—Rice boiled in milk."

Gaṇadhara Mahārāja Indrabhūti Gautama, then, brought from the village क्षीर Kṣīra,—Rice boiled in milk,—just sufficient for his own use, ordered all the hermits to arrange themselves for dinner and said, "You do your break-fast with this पायसान्न Pāyasānna,—Rice-boiled in milk."

All the hermits thought simultaneously—How will such

a small quantity of क्षीर Kṣīra,—Rice boiled in milk,—be sufficient for all of us?" But with the prudent judgment of strictly obeying the commands of the Guru, all the hermit-disciples arranged themselves to take their break-fast-meal on their own seats without entertaining any doubt or without asking about any thing.

Gaṇadhara Mahārāja Indrabhūti Gautama, first fed all the hermit-disciples to satisfaction from the quantity of क्षीर Kṣīra he had brought from the village, under the supernatural power of महानसलब्धि Mahānasa Labdhi, and then he himself took his meals. All the newly-initiated hermit-sādhūs were greatly astonished.

When the hermit-sādhūs were taking their meal, the five hundred hermits who took only dry moss on their break-fast-day, acquired केवलज्ञान Kévala Jñāna,—Perfect Knowledge—while contemplating thus—We are very fortunate in acquiring Śramaṇa Bhagavān Mahāvīra Paramātinā—the father of the world,—as our worthy preceptor in religion. Besides, we are, in every way, lucky in acquiring this Muni as our instructor who is just like a father to us.

The second batch of hermit-sādhūs including दत्त Datta, acquired केवलज्ञान Kévala Jñāna on seeing the splendour of the watchmen of Śramaṇa Bhagavān Mahāvīra.*

The third batch of hermit-sādhūs acquired केवलज्ञान Kévala Jñāna—Perfect Knowledge,—as soon as they saw Śramaṇa Bhagavān Mahāvīra from a distance.

They then went three times from left to right round Śramaṇa Bhagavān Mahāvīra, and when they were going towards the assembly of Kévalins, Gautama Gaṇadhara said "Give respectful salutations to the Venerable Saint."

Śramaṇa Bhagavān Mahāvīra, there-upon, said "O Gautama! Do not be disrespectful towards Kévalins. On hearing

these words, Gaṇadhara Mahārāja Indrabhūti Gautama asked pardon of the Kévalins.

Anxiety about Kévala Jñāna

Gaṇadhara Mahārāja Indrabhūti Gautama, again had the following idea in his mind, at that time:—"I will not positively have सिद्धिपद Siddhi-pada,—the abode of Final Liberation—during this life. I have, still many severe evil Karmas left with me. These great sages are fortunate that though they have been only recently initiated by me, they acquired केवलज्ञान Kévala Jñāna, Perfect Knowledge, in a moment.

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama contemplating thus, Śramaṇa Bhagavān Mahāvīra asked, "Gautama! Whose word is trustworthy? Is it of Tirthankaras or of a god? Gaṇadhara Mahārāja Indrabhūti Gautama gently and respectfully said "Of Tirthankaras."

Śramaṇa Bhagavān Mahāvīra, then consolingly said 'Gautama! Now, do not be impatient. The affection of a गुरु Guru,—teacher,—towards his pupil is easily vanishable like tender grass growing on split-peas. The affection of a pupil towards his Guru—your affection towards me has become as firm as a matting of wool. Your affection towards me has become very solid by long association with me Your केवलज्ञान Kévala Jñāna, Perfect Knowledge, has thereby become obstructed. It will become manifest only when there is an absence of love and you will, then, become my equal."

Meeting of Kéśi Kumara and Gautama Gaṇadhara.

जिणे पासे त्ति णमेणं अरहालोगपूइए ।
संबुद्धप्पा य सव्वण्णू धम्मतिथयरे जिणे ॥ १ ॥

तस्स लोगप्पदीवस्स, आसि सीसे महायसे ।
केसीकुमारसमणे, विज्जा-चरणपारगे ॥ २ ॥

ओहिनाणसुए बुद्धे, सीससंघ-समाउळे ।
गामाणुगामं रीयंते, सावत्थि पुरीमागए ॥ ३ ॥

तेंदुयं नाम उज्जाणं, तम्मी नगरमंडळे ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥ ४ ॥

1. Jīṇé Pāsé tti ṇāmēṇam Arahā logapūié ;
Sambuddhappā ya savvaṇṇū dhamma-titthayaré Jīṇé.
2. Tassa logappadivassa, āsi sīsè mahā-yasé,
Kēsi-kumara samaṇé, vijjā-caraṇapāragé.
3. Ohi-nāṇa sué buddhè, sīsasaṅgha-samāulé ;
Gāmāṇugāmam rīyanté, Sāvattim, purimāgaé,
4. Ténduyam nāma ujjāṇam tammī nagara-maṇḍalé ;
Fāsue sijja-santhāre tattha vāsamuvāgaé.

1-4. Arahanta Jina Śrī Pārśva Nāth Bhagavān who was Omniscient, and whose soul became enlightened by himself and who was the founder of Dharma-Tīrtha and who was worshipped by the three worlds, and who was the enlightener of the three worlds, had a renowned disciple Kēśi Kumāra who possessed Sruta Avadhi Jñāna,—who was बुद्ध Buddha,—the enlightend person—who is qualified by good works and Knowledge of the Truth for Nirvāṇa, and who revealed the true doctrine of Salvation to the world before his decease,—who was well-versed in learning and चारित्र्यधर्म Cāritra Dharma (the duties of an ascetic's-life). Kēśi Kumāra wandering from village to village, went to श्रावस्ती Śrāvastī Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place in pleasure-garden named तिन्दूक Tinduka, of that town.

अह तेणेव कालेणं, धम्मतिथ्यरे जिणे ।
मयवं वद्धमाणु त्ति सब्वलोगम्मि विस्सुए ॥ ५ ॥

तस्स लोगपईवस्स, आसि सीसे महायसे ।

भयवं गोयमे नामं विज्जा-चरणपारगे ॥ ६ ॥

बारसंगविज्ज बुद्धे सीससंघ-समाउले ।

गामाणुगामं रीयंते से वि सावत्थिमागए ॥ ७ ॥

कोट्ठगं नाम उज्जाणं तम्मि नयरमंडले ।

फासुए सिज्जसंधारे तत्थ वासमुवागए ॥ ८ ॥

5. Aha tēṇeva kālēṇam dhamma-tiṭṭhayaṛé Jīṇé;
Bhayaṇam Vaddhamāṇu tti savva-logammi vissué,
6. Tassa loga-paīvassa āsi sīsé mahāyasé;
Bhayaṇam Goyamé nāman vijjā-caraṇapāragé.
7. Bārasaṅga-viū buddhé sīsa-saṅgha-samāulé;
Gāmāṇugāmam rīyanté sé vi Sāvatthimāgaé.
8. Koṭṭhagam nāma ujjāṇam tammi nayara mandalé;
Fāsue sijjasanthāré tattha vāsamuvāgaé.

5-8. At that time, Dharma Tirthaṅkara Jina Bhagavān Vardhamāna -Swāmi-well-known in all the worlds, and enlightener of the three worlds had a renowned chief disciple named Bhagavān Gautama who was well-versed in learning and चारित्र Cāritra Dharama,-the duties of an ascetic-life,-who was well-versed in the Twelve Aṅgas and who was बुद्ध Buddha,-the enlightened person,-who is qualified by good works and Knowledge of the Truth for निर्वाण Nirvāṇa,-Final Liberation and who revealed the true doctrine of Salvation to the world before his decease. He, also wandering from village to village, came to आवस्तीनगरी Śrāvastī Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place in a pleasure-garden named कोष्ठक Koṣṭaka, of that town.

केसीकुमारसमणे, गोयमे य महायसे ।

उमओ वि तत्थ विहरिंसु, अल्लीणा समाहिया ॥ ९ ॥

उभओ सीससंघाणं, संजयाणं तवस्सिणं ।

तत्थ चिंता समुपन्ना गुणवंताण ताइणं ॥ १० ॥

केरिसो वा इमो धम्मो ? इमो धम्मो व केरिसो ?

आयारधम्मप्पणिही इमा वा सा व केरिसी ? ॥ ११ ॥

चाउज्जामो य जो धम्मो, जो इमो पंचसिक्खिओ ।

देसिंओ वद्धमाणेण, पासेण य महामुणी ॥ १२ ॥

अचेलगो य जो धम्मो जो इमो संतरुत्तरो ।

एगकज्जपवन्नाणं, विसेसे किं नु कारणं ? ॥ १३ ॥

9. Késī Kumāra Samaṇé Goyamé ya mahāyasé;
Ubhao vi tattha viharinsu allīṇā samāhiyā.

10 Ubhao sīsa-saṅghāṇam sanjayāṇam tavassīṇam;
Tattha cintā samuppannā gūṇavantāṇam tāṇṇm.

11. Kériso vā imo dhammo ? Imo dhammo va kériso ?
Ayāra-dhammapaṇihi imā vā sā va kérise ?

12. Chāujjāmo ya jo dhammo, jo imo pañca-sikkhio;
Désio Vaddhamāṇéṇam Pāsēṇa ya mahāmuni.

13. Acélagō ya jo dhammo jo imo santaruttaro;
Égakajja pavannāṇam visésé kim nu kāraṇam ?

9 13 Both Késī Kumāra Śramaṇa and Gautama Gaṇa-dhara were illustrious personages; both were sojourning there; both had control over their mind, speech, and body; both practised deep meditation on the Supreme Soul and profound devotion. The congregation of ascetic-disciples of both these illustrious personages,—who had conquered their sensual pleasures, and desires, and practised severe austerities, and who were highly virtuous and able to deliver others (from the bondage of Saṃsāra) had the following doubts in their minds. “What must be the nature of the धर्म Dharma,—Code of religious duties with four vows taught by the great sage

श्रीपार्श्वनाथप्रभु Śrī Pārśva Nāth Prabhu and of the code of religious duties with five vows taught by Śramaṇa Bhagavān Mahāvira Swāmī, and what must be the respective distinction between our आचार Ācāra,-Rules of Conduct, with regard to putting on of dress, eating, keeping of utensils for food etc and that of the other and what must be reason that in one code अचेलकत्व Acéla-katva,-Remaining without garments,-has been sanctioned, while in the other, putting on of valuable and decorative garments has been ordained, although both are directed towards the accomplishment of one desirable object viz मोक्षमार्ग the Mokṣamārga,-the Path of Final Emancipation.

अह ते तत्थ सीसाणं विन्नाय पवितक्कियं ।

समागमे कयमई उभओ केसि-गोयमा ॥ १४ ॥

गोयमे पडिरूवण्णू सीससंघ-समाउले ।

जेठं कुलमवेकखंतो तेंदुयं वणमागओ ॥ १५ ॥

14. Ahā té tattha sisāṇam vinnāya pavitakkiyam;
Samāgamé kayamati ubhao Kési-Goyamā.

15. Goyamé paḍirūvaṇṇū sisasāṅgha-samāulé.

-Jéṭṭham kulamavéhkhan to Ténduyam vaṇamāgao.

14-15. Both Kési Kumāra and Gaṇadhara Gautama having known the doubtful notions of their disciples, made up their minds for an interview. Gaṇadhara Gautama resourceful of respectful behaviour, went to तेंदुयं Ténduyam-Téndnka pleasure-garden accompanied by his assemblage of disciples, disregarding his most excellent order.

केसीकुमारसमणो, गोयमं दिस्समागयं ।

पडिरूवं पडिवत्तिं सम्मं संपडिवज्जई ॥ १६ ॥

पलालं फासुयं तत्थ पंचमं कुस-तणाणि य ।

गोयमस्स णिसिज्जाए खिप्पं संपणामए ॥ १७ ॥

16. Kési Kumāra samaṇo Goyamam dissamāgayam;
Paḍirūvam padivattim sammam sampadivajjati.

17. Palālam fāsuyam tattha pancamam kusa-taṇāṇi ya;
Goyamassa ṇisijjāé khippam sampañāmaé

16-17. Kéśi Kumāra Śramaṇa on seeing Gaṇadhara Gautama coming there, gave him suitable respect, gave him clean grass for bedding, and five blades of कुश Kuśa, Sacrificial grass.

During the interview, a number of important questions were asked by Kéśi Kumāra Śramaṇa and they were ably solved by Gaṇadhara Mahārāja Indrabhūti Gautama. They form the subject of the twenty-third अध्ययन Adhyayana-Chapter of Uttarādhyayana Sūtra.

Although Kéśi Kumāra was a very competent आचार्य Ācārya,-Teacher,-and he possessed अवधिज्ञान Avadhi Jñāna, -Visual Knowledge,-it is apparent that he entertained very high respect for Gaṇadhara Mahārāja Gautama Swāmī and this incident gives us a ground for admitting the abundance of supernatural powers of a गणधर Gaṇadhara,-the head of a corporation of ascetics.

Kéśi Kumāra Śramaṇa was not a गणधर Gaṇadhara,-the head of the congregation of the ascetics of Tirthaṅkara Bhagavān Śrī Parśva Nāth, but he was a very competent Ācārya among his Order of Ascetics. The head of a family of ascetics is called a गणधर Gaṇadharā. Kéśi Kumāra is also styled as केशिगणधर Kéśi Gaṇadhara but he was not a Gaṇadhara. He was a very competent Ācārya.

There is some difference in the rules of conduct among the Sādhūs of Tirthaṅkara Bhagavān Śrī Pārśva Nāth and the rules of conduct among the sādhūs of Tirthaṅkara Śramaṇa Bhagavān Śrī Mahāvira Swāmī and both the illustrious personages Kéśi Kumāra Śramaṇa and Gaṇadhara Gautama having come to know that ordinary ascetics of both the Tirthaṅkaras are likely to have doubts as to whether the rules of conduct followed by themselves were the genuine ones or

whether the rules of conduct followed by others were genuine, thought of having an interview with the object of deciding such questions.

We are inclined to form a high opinion about Gaṇadhara Mahārāja Indrabhūti Gautama for the courtesy shown by him during his interview with Kéśi Kumāra Śramaṇa. The rank of a Gaṇadhara is superior to that of an ordinary Acārya or of an ascetic with Avadhi Jñāna, still Gautama Gaṇadhāra observing polite manners and the decorum of his exalted position, went to Tinduka pleasure-garden where Kéśi Kumāra Śramaṇa had put up. On seeing Gautama Gaṇadhara coming towards him, Kéśi Kumāra Śramaṇa welcomed him with suitable respect, and gave him a seat prepared of five varieties of पलाल Palāla,—Straw,—and Kuśa grass.

केसीकुमार समणो, गोयमे य महायसे ।

उभओ निसन्ना सोहंति चंदसूरसमप्पभा ॥ १८ ॥

18. Kéśi Kumāra samaṇo Goyamé ya Mahāyasé ;
Ubhao nisannā sohanti canda-sūra-samappabhā.

18. Both these illustrious personages Kéśi Kumāra Śramaṇa and Gaṇadhara Gautama, sitting (near each other) appear beautiful with lustre like that of the Moon and of the Sun.

समागया बहू तत्थ पासंडा कोउगा मिया ।

गिहत्थाण अणेगाओ साहस्सीओ समागया ॥ १९ ॥

देव-दाणव-गंधव्वा जक्ख रक्खस-किन्नरा ।

अदिसाण य भूयाणं आसि तत्थ समागमो ॥ २० ॥

19. Samāgayā bahū tattha pāsandā kougā migā ;
Gihatthāṇa aṇégāo sāhassio samāgayā.

20. Déva dāṇava gandhavvā, jakkha rakkhasa kinnarā ;
Addissāṇa ya bhūyāṇan āsi tattha samāgamo.

•19-20. Many heretics of different faiths came there like antelopes, out of curiosity, and many thousands of house-holders came there. Gods, demons, celestial musicians, यक्ष Yakṣa, spectral gods evil spirits, किन्नर Kinnara, fabulous beings (half man, half animal) in the service of Kubéra, and invisible beings, assembled there.

• When both these illustrious personages met together, the place appeared beautiful as if with the lustre of the Sun and the Moon. Thousands of persons met there for the purpose of seeing the interview. There were some persons desirous of knowing the real essence of Truth and there were some imposters. There were also some gods, demons, celestial musicians, spectral demi-gods, evil spirits, and aeriels there. It is but natural to expect a multitude of people, when illustrious persons meet together. The way in which these two illustrious persons decide the doubts while preserving their mutual self-respect, is worth imitating. The person asking questions was the excellent Śramaṇa Kéśi Kumāra, while the person solving the doubts was Gaṇadhara Mahārāja Indrabhūti Gautama.

पुच्छामि ते महाभाग । केसो गोअममब्बवी ।

तओ केसीं बुवंतं तु गोअमो इणमब्बवी ॥ २१ ॥

21. Pucchāmi té mahābhāga ! Kéśi Goamamabbavī ;
Taò Késim buvantam tu Goamo iṇamabbavī.

21. Śramaṇa Kéśi Kumāra told Gaṇadhara Mahārāja Indrabhūti Gautama, O highly blessed One ! I (want to) ask you (something). When Śramaṇa Kéśi Kumāra said so, Gaṇadhara Gautama told him thus.

पुच्छ भंते ! जहिच्छं ते, केसी गोअममब्बवी ।

तओ के सी अणुणाए गोअमं इणमब्बवी ॥ २२ ॥

• 22. Puccha bhanté ! jahiccham té Kéśi Goamamabbavi ;
Taò Kéśi aṇuṇṇāe Goamam iṇamabbavī.

22. "O Worthy Sir! ask as you desire." Then having received the permission from Gaṇadhara Mahārāja Indrabhūti Gautama, Śramaṇa Kéśi Kumāra asked as follows:—

चाउज्जामो अ जो धम्मो जो इमो पंचसिक्खिओ ।

देसिओ वद्धमाणेणं, पासेणं य महासुणी ॥ २३ ॥

23. Chāujjāmo a jo dhammo jo imo pañcā-sikkhio;
Désiö Vaddhamāṇeṇam, Pāseṇam ya mahāsuṇī.

एगकज्जप्पवच्चाणं, विसेसे किं नु कारणं ।

धम्मे दुविहे मेहावी ! कहं विप्पच्चाओ न ते ॥ २४ ॥

24. Égakajjappavannāṇam visésé kim nu kāraṇam;
Dhammé duvihé méhāvi! kaham vippaccaö na té.

23-24. Mahā-muni Śrī Pārśva Nāth Bhagavān, has preached धर्म Dharma,—the duties of religious rites (for an ascetic) with Four Great Vows (i-e. Abstinence from हिंसा Himsā, Injury to animals. 2. Abstinence from अनृत Anruta, Falsehood 3. Abstinence from स्तेय Stéya, Theft; Stealing 4. Abstinence from परिग्रह Parigraha Property; and Śramaṇa Bhagavān Śrī Vardhamāna Swāmī has preached Dharma with Five Great Vows adding abstinence from मैथुन Maithuna—Sexual intercourse—as the fourth great vow, and making abstinence from परिग्रह Parigraha, Property, as the fifth great vow. The five great vows preached by Śramaṇa Bhagavān Śrī Vardhamāna Swāmī are 1. Abstinence from हिंसा Himsā Injury to animals 2. Abstinence from अनृत Anruta, Falsehood 3. Abstinence from स्तेय Stéya,—Theft; Stealing 4. Abstinence from मैथुन Maithuna,—Sexual Intercourse, and 5. Abstinence from परिग्रह Parigraha,—Property.

Both were aiming at the accomplishment of one desired object i-e. the attainment of मोक्ष Mokṣa, Final Liberation. why should, then, there be any difference in the methods

. O intelligent person ! Is there not any incompatibility in the two conceptions of religion ? Both were सर्वज्ञ Sarvajña. Omniscient; why did they creat this difference in conceptions ?

तओ केसिं बुवंतं तु गोअमो इणमब्बवी ।
पण्णा समिक्खए धम्मं तत्तं तत्तविणिच्छयं ॥ २५ ॥

पुरिमा उज्जुजडा उ, वक्कजडा य पच्छिमा ।
मज्झिमा उज्जुपण्णा उ, तेण धम्मो दुहा कए ॥ २६ ॥

पुरिमाणं दुव्विसोज्झो उ, चरिमाणं दुरणुपालओ ।
कप्पो मज्झिमगाणं तु, सुविसोज्झो सुपालओ ॥ २७ ॥

25. Taö Késim buvantam tu Goamo iṇamabbavī;
Paṇṇā samikkhaé Dhamman-tattam tatta viṇicchayam.
26. Purimā ujjū-jadā u, vakka-jadā ya pacchimā;
Majjhimā ujjū-pañṇā u, téṇa Dhammé duhā kaé.
27. Purimāṇam duvvisojjho u, carimāṇam duraṇupālaō;
Kappo majjhimagāṇam tu, suvisojjho supālaō.

25-26 Then, on being thus questioned by Śramaṇa Kési Kumāra, Gaṇadhara Mahārāja Indrabhūti Gautama replied:—
“The Essence of Dharma is known by intellect; and principles, alone decide the true nature of Jīva and other capegories
The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Rīṣabha-déva,—the first Tīrthaṅkara, of the present series of twenty-four Tīrthaṅkaras were straight-forward and dull, the ascetics of the time of Tīrthaṅkara Mahārāja Śramaṇa Bhagavān Mahāvīra Swāmī,—the last Tīrthaṅkara—(of the present era) are crooked and dull, while the ascetics of the time of intermediate twenty-two Tīrthaṅkaras were straight-forward and wise. Hence, the Dharma धर्म, Rules Conduct (preached for ascetics) were of two kinds.

27. The ascetics of the time of the first Tīrthaṅkara

were दुर्विषोऽज्ञो Duvvisojjho दुर्विशोऽध्यः Durvisodhyah, were not able to clearly understand the preaching of the Guru (because they were dull-witted), the ascetics of the time of the last Tirthāṅkara were दुरनुपालो Duraṇupālaō दुरनुपालकाः Duranu pālakāḥ are able to obey the orders (of the Guru) with difficulty, (because they were crooked and dull), while the ascetics of the intermediate twenty-two Tirthāṅkaras, were सुविषोऽज्ञो Suvisojjho सुविशोऽध्यः Suvisodhyah, able to understand the preaching easily and were सुपालो Supālaō सुपालकाः Sūpālakah able to obey orders of the Guru carefully as they were straight-forward and wise. Although they were with four vows, they were able to understand and to observe carefully the fifth vow also.

यदुक्तं । नो अपरिग्रहिआए इत्थीए जेण होइ परिभोगो ।
ता तव्विरइए चिय, अबंभविरइत्ति पण्णाणं ॥

Yaduktam

No apariggahiāe itthīē jēṇa hoi paribhogo ;
Tā tavvirāīē cchiya a-bambha viraitti paṇṇaṇam

It is said,

A woman, who is अपरिग्रहित A-parigrahita, Not accepted as one's married wife and not accepted as one's परिग्रह Parigraha-Household, cannot be enjoyed for sexual intercourse. When the परिग्रहव्रत Parigraha Vrata,—the vow of abstinence from holding any belonging—is taken, अबंभविरइ Abambhavirai, Abstinence from sexual intercourse, is certainly enjoined."

With this object in view, Mahā-muni Śrī Pārśvanāth Tirthāṅkara preached Dharma with four great vows, the first Tirthāṅkara Bhagavān Śrī Rishabha-dēva Swāmī, and the last Tirthāṅkara Śramaṇa Bhagavān Shree Vardhamāna Swāmī, preached Dharma with five great vow. This difference is caused for the benefit of ascetics possessing different प्रज्ञा

Prajñā,—Standards of intellect, but it is not in connection with the True doctrine. Then Kéśi Kumāra said,—

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अनो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥२८॥

28. Sāhu Goama ! paṇṇā té, chiṇṇo mé saṁsao imo;
Anno vi saṁsao majjham, tam mé kahasu Goamā !

28. O Gautama ! You are very intelligent. This doubt of mine has been removed by you. I have also another doubt. O Gautama ! (please) tell me that.

Śramaṇa Kéśi Kumāra, says so, with relation to ascetics, because, such a doubt is not possible with a person equipped with three kinds of Knowledge as he really was.

अचेलगो अ जो धम्मो, जो इमो संतरुत्तरो ।
देसिओ वद्धमाणेणं, पासेण य महायसा ॥ २९ ॥

29. A-célago a jo dhammo, jo imo santaruttaro;
Désio Vaddhamāṇeṇam Pāsēṇa ya mahāyasā.

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं ।
लिंगे दुविहे मेहावी ! कहं विप्पच्चओ न ते ॥ ३० ॥

30. Éga kajjappavannāṇam visésé kim nu kāraṇam;
Lingé duvihé méhāvī ! kaham vippaccāo na té.

29-30. Tirthaṅkara Bhagavān Shree Mahāvīra Swāmī preached the institution of अचेलकः Acélahakah,—Moving about without clothes—and the illustrious Tirthaṅkara Bhagavān Śrī Pārśva Nāth has recommenhd the use of an under-garment and an upper-garment. When both are aiming at the accomplishment of one desired object, what must be the cause of this difference ? O wise man ! with these लिंगं Lingā, Out-

ward signs of two different kinds, does it not appear incompatible to you ?

केसिमेवं ब्रुवंतं तु गोअमो इणमब्बवी ।

विण्णाणेण समागम्म धम्मसाहणमिच्छिअं ॥ ३१ ॥

31. * Késimèvam buvantam tu Goama iṇamabbavī;
Viṇṇāṇeṇa samāgamma dhamma-sāhaṇāmicchiam.

31. To Śramaṇa Kéśi Kumāra asking in this way Gaṇadhara Mahārāja Indrabhūti Gautama replied thus:—The Tīrthaṅkaras having ascertained विण्णाणेण Viṇṇāṇeṇa विज्ञानेन Vijnānēna, by Kēvala Jñāna, whatever is appropriate for their ascetics, have permitted the use of materials necessary for the fulfilment of their various duties.

The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Rīṣabha-dēva Swāmī and of the time of Tīrthaṅkara Bhagavān Śrī Vardhamāna Swāmī were not allowed the use of coloured and costly garments, under the fear of their undertaking the preparation of these articles involving the death of many small animalcules during the process or having these articles prepared for themselves by others, because they were crooked and dull. The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Pārśva Nāth were straight-forward and wise, and hence there was no objection in allowing them the use of such beautiful and costly garments.

पच्चयत्थं च लोयस्स, नाणाविहविगप्पणं ।

जत्तत्थं गहणत्थं च, लोणे लिंगप्पओअणं ॥ ३२ ॥

32. Pachchayattham cha logassa nāṇāviha-vigappaṇam ;
Jattattham gahanattham ca loé lingappaoṇam.

अह भवे पइण्णा उ, मुक्खसब्भूअसाहणो ।

नाणं च दंसणं चेव, चरित्तं चेव निच्छए ॥ ३३ ॥

- 33. Aha bhavé pañṇā u Mokkaṣabbhūasāhaṇo;
Nāṇāmcā dāmaṇam céva carittam céva nicchāé.

32-33 Ascetics are distinguished by the people by the possession of various materials as external signs. Varieties of dressing-apparel have been chosen with due consideration to the observance of concentration of mind and acquisition of Knowledge. The other object of having a distinguishing apparel as an out-ward sign for an ascetic, is for the purpose of reminding him that he is an ascetic, in case of slight aberration of mind. The Tirthaṅkaras have preached that सम्यक् ज्ञान Samyak Jñāna, Right Knowledge, सम्यग् दर्शन Samyag Darśana Right Perception, and सम्यग् चरित्र Samyag Cāritrā, Right Conduct, are the means for the attainment of मोक्ष Mokṣa, Final Liberation. But O Kéśi Kumāra! the out-ward signs are not the means of Salvation.

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अन्नो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ३४ ॥

34. Sāhu Goama! paṇṇā té, chhiṇṇo mé saṁsao imo;
Anno vi saṁsao majjham, tam mé Kahasu Goamā!

34 O Gautama! You are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

अणेगाण सहस्साणं, मज्झे चिट्ठसि गोअमा ! ।
ते अ ते अभिगच्छन्ति, कहं ते निज्जिआ तुमे ? ॥ ३५ ॥

35. Aṇegāṇa-saḥassāṇam, majjhé ciṭṭhasi Goamā !;
Té a té abhigacchanti, kaham té nijjiā tumé ?

35. O Gautama! You are standing in the midst of many thousands of enemies and they are advancing towards you. How were they conquered by you?

एगे जिए जिआ पंच, पंच जिए जिआ दस ।
दसहा उ जिणित्ता णं, सव्व सत्तू-जिणामहं ॥ ३६ ॥

36. Égè jié jīā pañca, pañca jié jīā dasa;
Dasahā u jīṇitā ṇam, savva-sattū jīṇamaham.

36. When one has been thoroughly conquered, five are conquered; when five have been conquered, ten are conquered; having then conquered the ten kinds of enemies, I conquer many thousands of all the enemies.

सत्तु अ इइ के वुत्ते, केसी गोअममव्ववी ।
तओ केसीं वुवंतं तु, गोअमो इणमव्ववी ॥ ३७ ॥

37. Sattū a i i kē vutté, Késī Goamamabbavī;
Taō Késim buvantam tu Goamo iṇamabbavī.

37. Késī Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, Which enemy did you say? When Śramaṇa Kési Kumāra asked him in this way,

Gautama Gaṇadhara replied thus:—

एगप्पा अजिए सत्तू कसाया इंदियाणि अ ।
ते जिणीत्त जहाणायं विहरामि अहं मुणी ॥ ३८ ॥

38. Égappā ajié sattū, kasāyā indīāṇi a;
Tē jīṇittu jahāṇāyam viharāmi aham Muṇi

38. If the आत्मा Ātmā, Soul is not conquered, it becomes an enemy; in the same way, the four कषाय Kaṣāya, -Passions- if not conquered become enemies, making along with the Ātmā, five enemies; similarly the five इन्द्रियाणि Indriāṇi, the pleasures of the five senses-become enemies if not conquered; making the number of enemies as ten. O sage! having conquered those ten enemies properly, I move about unobstructed among these enemies.

.N. B. When the afore-said ten enemies are conquered, नोक्षयाः No-Kaṣāyāh-Minor passions-and all other enemies are conquered. Here, one's Soul has been considered as his own enemy. Ordinary individuals cannot realize how one's soul becomes his own enemy. So long as one's soul does not accept what is beneficial to him even after thoroughly examining the true essence of what is advantageous to him and what is not, but acquiring many evil Karmas, goes on increasing his existence in Saṁsāra, his Soul becomes his own enemy. The subduing of one's Soul and preventing him from acquiring additional evil Karmas, is a herculean task. Other enemies become easily conquerable, only when this one enemy has been thoroughly subdued.

साहु गोअम ! पण्णा ते छिन्नो मे संसओ इमो ।

अन्नो वि संसओ मज्झं तं मे कहसु गोअमा ! ॥ ३९ ॥

39. Sāhu Goama paṇṇā té, chhinno mé saṁsao imo;
Anno vi saṁsao majjham, tam mé kahasu Goamā.

39. O Gautama! You are very intelligent. *This doubt of mine, has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

दीसंति बहवो लोए पासवद्धा सरीरिणो ।

मुक्कपासो लहुब्भूओ कहं तं विहरसी मुणी ? ॥ ४० ॥

- 40 Disanti bahavo loé pāsa-baddhā sarīriṇo;
Mukkapāso lahubbhūo kham tam viharasī? Muṇī!

40. In this world, many embodied beings appear to be bound by fetters; O Revered Sage! how do you move about free from trammels like light wind?

ते पासे सव्वसो छित्ता निहंतूण उवायओ ।

मुक्कपासो लहुब्भूओ विहरामि अहं मुणी ! ॥ ४१ ॥

41. Té pāsé savvaso chhittā nihantūṇa uvāyao;
Mukka-pāso lahubhūo viharāmi aham Munī !

41. Having cut those fetters in their entirety, and having completely destroyed them (so that they do not appear again) by all available means, O Muni ! I move about free from trammels like light wind.

पासा य इह के वुत्ता ? केसी गोअममब्बवी ।
तओ केसीं बुवतं गोअमो इणमब्बवी ॥ ४२ ॥

42. Pāsā ya iha ké vuttā, Késī Goamamabbavī ;
Taō Késim buvantam Goamo iṇamabbavī.

42. Śramaṇa Késī Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, “ Which fetters did you say ? ” When Śramaṇa Késī Kumāra asked him in this way, Gautama Gaṇadhara replied thus.

रागदोसादओ तिव्वां नेहपासा भयंकरा ।
ते छिंदित्तु जहाणायं, विहरामि जहकमं ॥ ४३ ॥

43. Rāgadosādao tivvā, néhapāsā bhayankarā ;
Té chindittu jahā ṇāyam viharāmi jahakkamam.

43. Severe राग Rāga, Passion; vehemeni desire, द्वेष Dvēṣa, Malice, etc and स्नेहपासा Snéhapāsāh, the bondages of affection (towards one's relatives like sons, parents) are terrible fetters. Having cut those ties properly, I move about regularly observing my duties as an ascetic.

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्जं, तं मे कहसु गोअमा ॥ ४४ ॥

44. Sāhu Goama ! paṇṇā tè, chinno mé saṁsao imo;
Aṇṇo vi saṁsao majjham tam mé kahasu Goamā !

44. O Gautama ! you are very intelligent. This doubt of

mine has been removed (by you). I have also another doubt.
O Gautama ! (please) tell me that.

अंतोहिययसंभूआ, लया चिट्ठइ गोयमा ।

फलेइ विसमक्खीणि सा उ उद्धरिआ कहं ? ॥ ४५ ॥

45. Antohiyaya-sambhuā layā citṭhai Goyamā,
Falēṭ visabhakkhīṇi sā u uddhariā kaham. ?

45. O Gautama ! There is a creeper arising from the inner heart which bears poisonous fruits; How did you, also, uproot that creeper ?

तं लयं सव्वसो छित्ता, उद्धरित्ता समूलियं ।

विहरामि जहाणायं, मुक्को मि विसमक्खणं ॥ ४६ ॥

46. Tam layam savvaso chittā, uddharittā samūliyam :
Viharāmi jahāṇāyam mukko mi visabhakkhaṇam.

46. Having completely cut that creeper and having removed it, along with its root, I move about unobstructedly. I have become free from the eating of poison. •

लया य इइ का वुत्ता, केसी गोयममब्बवी ।

तओ केसिं बुवंतं तु, गोयमो णमब्बवी ॥ ४७ ॥

47. Layā ya ii kā vuttā, Kēsi Goyamāṃabbavī ;
Taō Kēsim buvantam tu Goyamo ṇamabbavī.

47. Śramaṇa Kēsi Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama “ Which creeper did you say ? ” When Kēsi Kumāra asked him in this way, Gaṇādhara Gautama replied thus:—

भवतण्हा लया वुत्ता भीमा भीमफलोदया ।

तमुच्छित्तु जहाणायं विहरामि महामुणी ॥ ४८ ॥

48. Bhavataṇhā layā vuttā bhīmā bhīmafalodayā ;
Tamucchittu jahāṇāyam viharāmi mahāmuṇī.

48. The creeper is called भवतृष्णा Bhava Trisṇā, Eagerness for worldly existence. It is formidable and it gives rise to terrible evil consequences. Having precisely removed that creeper by the root, O Great Sage! I move about unobstructedly.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।

अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ४९ ॥

49. Sāhu 'Goyama! paṇṇā té, chinno mé* samsao imo;
Aṇṇo vi samsaō majjham, tam mé kahasu Goyamā!

49. O Gautama! you are very intelligent. This doubt of mine, has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

संपज्जलिआ घोरा, अग्गी चिट्ठइ गोयमा ।

जे डहंति सरीरत्था, कइं विज्झाविआ तुमे ? ॥ ५० ॥

50. Sampajjaliā ghorā aggī ciṭṭhai Goyamā ;
Jé dahanti sarīratthā kaham vijjhāviā tumé ?

50. O Gautama! There are formidable intensely blazing fires which remaining in the body, burn away. How did you extinguish them ?

महामेहप्पसूयाओ गिज्झ वारि जलुत्तमं ।

सिंचामि सययं ते उ, सित्ता नो व डहंति मे ॥ ५१ ॥

51. Mahāmehappasūyāō, giṭṭha vāri jaluttamam ;
Sincāmi sayayam té u sittā no va dahanti mé.

51. Having taken the water from the great clouds, I constantly pour the excellent water over those blazing fires. When sprinkled (with water) they do not burn me.

अग्गी य इइ के बुत्ते केसी गोयममव्ववी ।

तओ केसि बुवंतं तु, गोयमो इणमव्ववी ॥ ५२ ॥

52. Aggi a i i ké vutté, Kési Goyamamabbavī ;
Tao Késim buvvantam tu Goyamo ñamabbavī.

52. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama " Which fires did you say ? When Śramaṇa Kési Kumāra asked him in this way, Gautama Gaṇadhara replied thus—

कसाया अग्निणो वुत्ता, सुय-सील-तपो जलं ।
सुयधारामिहया संता, भिन्ना हु न डहंति मे ॥ ५३ ॥

53. Kasāyā aggiṇo vuttā, suyasīlavota jalam ;
Suyadhārābhihayā santā, bhinnā hu na dahanti mé.

53. The four कषायः Kaṣāyāḥ, Passions (viz 1 क्रोध Krodha, Anger, 2 मान Māna, Pride, 3. माया Māyā, Deceit, and 4. लोभ Lobha, Greed) are said to be blazing fires, and श्रुत Śruta, the Teachings of the Scriptures, शील Śīla, Celibacy ; Abstinence from sexual intercourse, and तपः Tapah, Penance, are the water (used for extinguishing the fires). When crushed by subjecting them to the current of Śruta, Śīla and Tapah, these blazing fires do not really burn me.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ५४ ॥

54. Sāhu Goyama ! paṇṇā te, chhinno mé samsao imo ,
Aṇṇo vi samsaö majjham tam mé kahasu Goyamā !

54. O Gautama ! you are very intelligent. This doubt of of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

अयं साहसिओ भीमो, दुट्ठस्सो परिधावई ।
जंसि गोयममारूढो, कहं तेण न हीरसो ? ॥ ५५ ॥

55. Ayam sāhasiö bhīmo duṭṭhasso paridhāvai ;
Jamsi Goyamamārūdhō kaham téṇa na hīrasī ?

55. This reckless, formidable wicked horse, rushes (after wrong path). O Gautama! you are riding that horse. Why are you not led by him (to the wrong path) ?

पहावंतं निगिण्हामि, सुयरस्सीसमाहियं ।
न मे गच्छइ उम्मगं, मगं च पडिवज्जई ॥ ५६ ॥

56. Pahāvantam nigiṇhāmi suyarassī samāhiyam ;
Na mé gacchai ummaggam, maggam ca paḍivajjai.

56. I take hold of the running horse, caught by the reins of धृत Śruta,—Scriptural knowledge. He does not lead me to the wrong path, but continues to go by the right path.

अस्से य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु गोअमो इणमब्बवी ॥ ५७ ॥

57. Āsé a ii ké vutté, Késī Goyamamabbavī ;
Késimévaṃ buvantam tu, Goyamo iṇamabbavī.

57. Śramaṇa Késī Kumara asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which horse did you say? When Késī Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

मणो साहसिओ मीमो, दुट्ठस्सो परिधावई ।
तं सम्मं तु निगिण्हामि, धम्मसिक्खाइ कंथगं ॥ ५८ ॥

58. Maṇo sāhasiö bhīmo, duṭṭhasso paridhāvai ;
Tam sammam tunigiṇhāmi dhamma-sikkhāi kanthagam.

58. Mind, the reckless, formidable, wicked horse, rushes on (towards wrong path). I lead that wicked horse for the purpose of teaching him his duties.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।

अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ५९ ॥

59. Sāhu Goyama ! paṇṇā té, chhinno mé saṁsaō imo ;
Aṇṇo vi saṁsaō majjham, tam mé kahasu Goamā !

59. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

कुप्पहा बहवो लोए, जेहिं नस्संति जंतुणो ।

अद्धाणे कह वट्ठतो, तं न नस्ससि गोयमा ? ॥ ६० ॥

- 60 Kuppahā bahavo loé, jéhim nāsanti jantuṇo ;
Addhāṇé kaha vaṭṭanto, tam na nassasi Goyamā ?

60. There are many wrong beliefs in this world, which lead people away from the right path, O Gautama ! although you are there, why are you not led to the wrong path ?

जे य मग्गेण गच्छंति, जे य उम्मगपट्ठिया ।

ते सव्वे विइया मज्झं, तो न नस्सामहं मुणी ! ॥ ६१ ॥

61. Jé ya maggéṇa gacchanti, jé ya ummaga-paṭṭhiyā :
Té savvé vi ia majjham to na nassāmaham Munī !

61 I know all those who go by the right path and those who are led to the wrong path. O Muni ! I am, therefore, not led to the wrong path.

मग्गे य इइ के वुत्ते, केसी गोयममब्बवी ।

केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ६२ ॥

62. Maggé a ii ké vutté, Késī Goyamamabbavī ;
Késimevam buvantam tu Goyamo iṇamabbavī.

62. Śramaṇa Késī, Kumāra asked Gaṇadhara Maḥārāja Indrabhūti Gautama “ Which path did you say ? ” When Késī Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

कुपवयणपासंडी, सव्वे उम्मग्गपट्ठिया ।

सम्मग्गं तु जिणक्खायं, एस मग्गो हि उत्तमो ॥ ६३ ॥

63. Kuppavayaṇa-pāsandi, savvé ummagga-paṭṭhiyā ;
Sammaggaṃ tu Jīṇakkhāyaṃ, ésa maggo hi uttamo.

63. Heretics, propounding false doctrines, all set out for the wrong path. The doctrine preached by Jinésvara Bhagavān is the Right Path. That path is therefore excellent.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।

अण्णो वि संसओ मज्झं, त मे कहसु गोयमा ॥ ६४ ॥

64. Sāhu Goyama ! paṇṇā té, chinno mé samsao imo ;
Aṇṇo vi sainsao majjham tam mè kahasu Goyamā !

64. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama (please) tell me that.

महाउदगवेगेणं वुज्झमाणाण पाणिणं ।

सरणं गई पइट्ठा य, दीवं कं मन्नसी मुणी ? ॥ ६५ ॥

65. Mahā-udaga-vègèṇam vujjhamānāna pāṇiṇam ;
Saraṇam gai paṭṭhā ya, divam kam mannasī Munī ?

65 There is an island which is-a shelter, a refuge and a fixed residence-for creatures carried away, by the force of a great current of water. O Muni ! Which island do you think it is ?

अत्थि एगो महादीवो वारिमज्झे महालाओ ।

महाउदगवेगस्स गई तत्थ न विज्जई ॥ ६६ ॥

66. Atthi égo mahādīvo vārimajjhé mahālaao ;
Mahā udaga-vègassa gai tattha na vijjāī.

66. There is a lofty and extensive great island in the midst of water, where there is no motion of the force of the large current of water.

दीवे य इइ के वुत्ते केसी गोयममब्बवो ।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥ ६७ ॥

67. Divè ya i i kè vuttè Kèsi Goyamamabbavī ;
Kèsimèvam buvantam tu Goyamo iṇamabbavī.

67. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which island did you say?" When Kési Kumāra asked him in this way Gaṇadhara Gautama replied thus :—

जरा-मरणवेगेणं वुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य गई सरणमुत्तमं ॥ ६८ ॥

68. Jarā-maraṇa-végēṇam vujjhamāṇāṇa pāṇiṇam ;
Dhammo dīvo paṭṭhā ya, gaī saraṇamuttamam.

68. जरा Jarā, Old age, and मरण Maraṇa, Death, is the current of water carrying away creatures, and Dharma is the island in the ocean,—a fixed residence,—a refuge—and an excellent support.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहंसु गोयमा ! ॥ ६९ ॥

69. Sāhu Goyama ! paṇṇā té, chinno mé saṁsaö imo ;
Aṇṇo vi saṁsaö majjham, tam mé kahasu Goyamā !

69. O Gautama ! you are very intelligent This doubt of mine has been removed (by you). I have also another doubt, O Gautama ! (please) tell me that.

अण्णवंसि महोहंसि, नावा विपरिधावई ।
जंसि गोयममारूढो, कहं पारं गमिस्ससि ? ॥ ७० ॥

70. Aṇṇavamsi mahohamsi nāvā viparidhāvai ;
Jamsi Goyamamārūḍho kaham pāram gamissasi ?

70. A boat rushes swiftly along the strong current of the water of the ocean, O Gautama! you have mounted that boat; How will you reach the other boundary of the ocean?

जा उ अस्साविणी नावा न सा पारस्स गामिणी ।

जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥ ७१ ॥

71. Jā u' assāviṇī nāvā na sā pārassa gāmiṇī ;
Jā nirassāviṇī nāvā sā u pārassa gāmiṇī.

71. The boat which accumulates water is not the one reaching the other boundary ; the boat which does not allow water to enter it, however, is the one reaching the other boundary.

नावा य इह के वुत्ते केसी गोयममब्बवी ।

केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ७२ ॥

72. Nāvā ya ii ké vutté, Kési Goyamamabbavī ;
Késimévaṃ buvantam tu Goyamo iṇamabbavī.

72. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which boat did you say? When Kési Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

सरीरमाहु नाव त्ति जीवो वुच्चइ नाविओ ।

संसारो अण्णवो वुत्तो, जं तरंति महेसिणो ॥ ७३ ॥

73. Sarīramāhu nāva tti, Jīvo vuccai nāvīö ;
Saṃsāro aṇṇavo vutto jaṃ taranti mahésiṇo.

73. The body is the boat ; the Soul is the boat-man; Samsāra संसार Worldly existence—is the ocean; Great sages pass through it.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ७४ ॥

74. Sāhu Goyama ! paṇṇā té chinno mé saṁsaö imo ;
Aṇṇo vi saṁsao majjham, tam mé kahasu Goyamā !

74. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

अंधयारे तमे घोरे, चिट्ठंति पाणिणो बहू ।
को करिस्सइ उज्जोयं, सव्वलोगंमि पाणिणं ? ॥ ७५ ॥

75. Andhayāré tamé ghoré ciṭṭhanti pāṇiṇo bahū ;
Ko karissati ujjöyam savvalogammi pāṇiṇam ?

75. Many creatures live in dreadful pitch-black darkness, who produces radiant light to the creatures in the whole world ?

उग्गओ विमलो भाणू सव्वलोगप्पभंकरो ।
सो करिस्सइ उज्जोयं, सव्वलोगंमि पाणिणं ॥ ७६ ॥

76. Uggao vimalo bhāṇū savva-logappahamkaro ;
So karissati ujjōam savvaloammi pāṇiṇam.

76. The bright Sun capable of illuminating the whole universe has arisen. It illuminates all the creatures in the whole universe.

माणू य इ इ के वुत्ते, केसी गोयममव्ववी ।
केसिमेवं बुवंतं तु, गोयमो णमव्ववी ॥ ७७ ॥

77. Bhāṇū ya i i ké vutté, Kēsī Goyamamabbavī ;
Kēsīmèvam buvantam tu Goyamo ṇamabbavī.

77. Śramaṇa Kēsī Kumāra asked Gāṇadhara Mahārāja

Indrabhūti Gautama, " Which Sun did you say ? When Kṛéśi Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

उग्गओ खीणसंसारो सव्वण्णु जिणभक्खरो ।
सो करिस्सइ उज्जोयं सव्वल्लोगंमि पाणिणं ॥ ७८ ॥

78. Uggāo khīṇa-saṃsāro savvaṇṇū Jiaṇ-bhakkharo ;
So karissai ujjoam savvaloammi pāṇiṇam.

78. The Omniscient luminous Jina who has destroyed संसार Somsāra, the cycle of mundane existence, has risen. He will enlighten, all the creatures in the whole universe.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ७९ ॥

79. Sāhu Goyama ! paṇṇā té, chinno mé saṃsao imo ;
Aṇṇo vi saṃsao majjham tam mé kahasu Goyamā !

79. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt O Gautama ! (please) tell me that.

सारो-माणसे दुक्खे बज्झमाणण पाणिणं ।
खेमं सिवंअणाद्धाहं ठाणं किं मन्नसी मुणी ! ॥ ८० ॥

80. Sārira māṇasè dukkhé bajjhamāṇāṇa pāṇiṇam ;
Khémam sivam aṇābāham thāṇam kim mannasi ? Muni !

80. O Muni ! which place do you consider as खेमं Kṣémam affording peace and security, सिवं Śivam-conferring prosperity, and अनाबाधं Anābādhām-free from suffering, to creatures distressed by physical and mental miseries ?

अत्थि एमं धुवं ठाणं, लोगगंमि दुररुहं ।
जत्थ नत्थि जरा-मच्चू, बाहिणो वेयणा तहा ॥ ८१ ॥

81. Atthi égam dhuvam thāṇam, logaggami durāruham;
Jattha natthi jarā-maccū vāhiṇo véyaṇā tahā.

81. There is a permanent place in the universe which is hard to climb up, where there is no old age, no death, no disease, and no pain.

ठाणे अ इह के बुत्ते, केसी गोयममब्बवी । .

एवं केसिं बुवंतं तु, गोयमो इणमब्बवी ॥ ८२ ॥

82. Thāṇé a i i ké vutté, Kési Goyamamabbavī ;
Evam Késim buvantam tu Goyamo iṇamabbavī.

82. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, "Which place did you say?" When Kési Kumāra asked him in this way, Gautamā Gaṇadhara replied thus :—

निव्वाणं ति अवाहं ति, सिद्धी लोगगमेव य ।

खेमं सिवं अणावाहं जं चरंति महेसिणो ॥ ८३ ॥

83. Nivvāṇam ti abāhanti Siddhi logaggaméva ya ;
Khémam sivam aṇābāham, jam caṇanti mahésiṇo.

83. The place which is named निर्वाणस्थान Nirvāṇa Sthāna—the place of Final Emancipation—अवाचस्थान A-bādha Sthāna the place free from hindrance of every kind, सिद्धिस्थान Siddhi Sthāna.—The place of complete attainment of Eternal Happiness—and लोकाग्रस्थान Lokāgra-Sthāna.—The place is also called Lokāgra Sthāna, because, it is located at the top of the Universe and it is the abode of the Souls who have acquired Final Emancipation, is खेम Kṣéma, affording peace and security, शिव Śiva—conferring prosperity, and अणावाच Anābādha,—free from suffering. To which great sages repair (for the attainment of Final Emancipation).

तं ठाणं सासयं वासं, लोअग्गंमि दुरारुहं ।
जं संपत्ता न सोयंति भवोहंतकरा मुणी ॥ ८४ ॥

84. Tam thāṇam sāsayaṃ-vāsam, loaggami durāruham;
Jam sampattā na soyanti, bhavohanta-karā Muṇī.

84. That place is on Eternal abode at the top of the Universe, hard to climb up. Sages desirous of putting an end to the series of mundane existences, do not lament at having reached that place.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।
नमो ते संसयातीतं, सव्वसुत्तमहोदधी ! ॥ ८५ ॥

85. Sāhu Goyama ! paṇṇā té, chinno mé samsaü imo;
Namo té samsayātita savva-sutta-mahodadhī !

85. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). You are free from any doubt (in your mind) and you are fully conversant with all Scriptural Knowledge. I bow down before you.

एवं तु संसए छिन्ने, केसी घोरपरक्कमे ।
अभिवंदित्ता सिरसा, गोयमं तु महायसं ॥ ८६ ॥

86. Ēvām tu sasinaé chinné, Késī ghora-parakkamé
Abhivandittā sirasā Goyamam to mahāyasam.

86. The highly illustrious Śramaṇa Késī Kumāra, whose doubts were thus removed, respectfully worshipped the world-renowned Gaṇadaara Mahārāja Indrabhūti Gautama, making a low bow with his head.

पंचमहव्वयधम्मं पडिवज्जइ मावओ ।
पुरिमस्स पच्छिमंमी, मग्गे तत्थ सुहावहे ॥ ८७ ॥

- 87. Panca-mahavvaya-dhammam paḍivajjai bhāvaö;
Purimassa pacchimammī maggé tattha suhāvahé.

87. There, he sincerely accepted the auspicious Dharma with five great vows, preached by the first and the last Tīrthaṅkara.

केसीगोयमओ णिच्चं, तम्मि आसी समागमे ।

सुय-सील-समुक्करिसो महत्थत्थविणिच्छओ ॥ ८८ ॥

88. Kési Goyamao ṇiccam tammi āsī samāgamé;
Suya-sīla sammukkariso mahatthattha-viṇicckhaö.

88. During that interview of Śramaṇa Kési Kumāra and Gaṇadhara Gautama Swāmī, the pre-eminence of Right Knowledge and Right Conduct became manifest, and questions highly serviceable for the attainment of the Great Object, were decided (for the benefit of ascetics).

तोसिआ परिसा सव्वा, सम्मगं समुवट्ठिया ।

संयुया ते पसीयंतु भगवं केसीगोयमे त्ति बेमिं ॥ ८९ ॥

89. Tosīa parisā savvā, sammaggaṃ samuvaṭṭhiyā;
Santhuyā té pasīyantu bhayavam Kési Goyamé tti bēmi.

89. The assembly was pleased; all became busy for the acquisition of the Right Path. Both Śramaṇa Bhagavān Kési Kumāra and Gaṇadhara Mahārāja Indrabhūti Gautama were adored and may both of them confer favour (on us) ! ”

The wonderful uprightness and freedom from pertinacity on the part of Śramaṇa Bhagavān Kési Kumāra becomes clearly manifest. He accepted Dharma with five Great Vows, as soon as his doubts were removed by the most correct explanations of Gaṇadhara Mahārāja Indrabhūti Gautama. People leaving aside their obstinacy on knowing the Truth, have always attained their noble desire and only such persons are deserving

of imitation by the common people, because, when illustrious persons leaving aside their obstinacy, accept the Truth, common people walking in their foot-steps, engage themselves in the welfare of their Soul.

Ganadhara Gautama and Ānand Śrāvaka . . .

Out of the Śrāvaks **आवक**-Jain lay-men-with, the prescribed vows, those who rise high and higher by very carefully observing their accepted vows, at times, acquire **अवधिज्ञान** Avadhi Jñāna,-Visual Knowledge. Although the ten principal Śrāvaks of Śramaṇa Bhagavān Mahāvira carefully observed the series of Eleven **प्रतिमा** Pratimās,-Stages of Spirituality suitable for lay-men-and practised very severe austerities, only two of them viz **आनन्द आवक** Ānanda Śrāvaka and **महाशतकजी** Mahā-śatakaji acquired **अवधि ज्ञान** Avadhi Jñāna,-Visual Knowledge.

Āṇandaji observed his vows for fourteen years with great devotion worshipping images of **जिनेश्वर परमात्मा** Jinésvara Paramātmās, the most exalted Lords of the Jainas and practising prolonged fasting and other religious ceremonies. With the advent of the fifteenth year, Āṇandaji eagerly desirous of observing the series of Eleven **प्रतिमा** Pratimās,-Stages of Spiritual Development for Śrāvaks,-cordially invited his caste-people, relatives, and friends, and welcomed them with excellent dinners. He then appointed his eldest son as the head of his family in their presence, and with the permission of his family-members and friends, he went to the monastery at **कोल्लाक-सन्निवेश** Kollāka Sannivésa, the suburb Kollāka in **वाणीजस** Vāṇijjasa village. Āṇandaji wiped clean the ground and carefully inspected the place for urination and defecation, so as to make himself sure that it was perfectly free from small animalcules and vermins. and sitting on a seat of dry grass, Āṇandaji commenced the first Pratimā **प्रतिमा** Stage of Spiritual Development for Śrāvaks, devoutly observing the various religious ceremonies mentioned in the Scriptures and in due course of time, he completed the Eleven **प्रतिमा** Stages of Spiritual Development.

Although his body had become greatly emaciated by continuous fasting and severe penance, आनन्द श्रावक Ānand Śrāvaka always observed his vows with great devotion and increasing sincerity. On account of steady application and the destruction of ज्ञानावरणीय कर्म Jñānāvaraṇīya Karma, Knowledge-obscuring Karma, Ānanda Śrāvaka, one day, acquired अवधि ज्ञान Avadhi Jñāna,--Visual Knowledge.

Śramaṇa Bhagavān Mahāvīra happened to arrive near the village. Gaṇadhara Mahārāja Indrabhūti Gautama went into the village, during the third quarter of the day, begging for food, with the permission of the Lord, and having heard the account of Ānanda Śrāvaka, from people, he went to the place where Ānanda Śrāvaka lived. On seeing Gaṇadhara Mahārāja Gautama Swāmī coming to him, he was greatly delighted and bowing down low before him Ānanda Śrāvaka imploringly said, "My lord! My body has become greatly emaciated by severe austerities, and hence I was not able to come to you. You will be pleased to come a little nearer." So saying, he bowed down reverentially three times, at the feet of Gaṇadhara Mahārāja Indrabhūti Gautama, and asked him "O Lord! can a householder attain अवधि ज्ञान Avadhi Jñāna, Visual Knowledge, during his domestic life? Gaṇadhara Gautama Swāmī replied "Yes. He can."

Addressing Gaṇadhara Mahārāja Indrabhūti Gautama, the devout Śrāvaka Ānandaḥ said "Most respectful Sir, I have acquired अवधि ज्ञान Avadhi Jñāna, Visual-Knowledge, and I am able to see objects as far as five hundred yojans each way in the East, South, and West towards the लवण समुद्र Lavaṇa Samudra,--Salt Ocean,--and I am able to know and see objects as far as the हिमवन्त वर्षधर Himavanta Varṣadhara,--Himavanta Mountain-in the North, the सौधर्म देवलोक Saudharma Dévaloka, in the Upper World, and as far as the लोलुच्य नरकावास Lolucya Narakāvāsa, Lolucya Hell of the रत्नप्रभा Ratna-prabhā earth in the Lower World."

Gaṇadhara Mahārāja Indrabhūti Gautama, a little suspicious about these words of Ānanda Śrāvaka said, "O worthy man! a house-holder does acquire Avadhi Jñāna, but its range of vision is not so wide, you should, therefore, make atonement and despise your sins."

Ānanda Śrāvaka said "O Lord! Is there atonement for correct explanation in the Jaina Sacred Scriptures? Gaṇadhara Mahārāja Indrabhūti Gautama replied "No". Ānanda Śrāvaka then respectfully said "If such is the case, you deserve to perform the atonement."

With some doubt in his mind about these words of Ānanda Śrāvaka, the illustrious Gaṇadhara Mahārāja Indrabhūti Gautama went to Śramaṇa Bhagavān Mahāvīra, and bowing down low before him after duly observing penance for occasional sins incurred during गमनागमन Gamanāgamana, Going and coming, he narrated the whole account of the Avadhi Jñāna of Ānanda Śrāvaka and his conversation on the subject with him and asked him "O Lord! Who should make atonement? I or Ānanda Śrāvaka?"

Śramaṇa Bhagavān Mahāvīra replied, "You yourself make atonement, and ask pardon from Ānanda Śrāvaka."

Having accepted these words of Śramaṇa Bhagavān Mahāvīra with great eagerness, Gaṇadhara Mahārāja Indrabhūti Gautama immediately went to the place where Ānanda Śrāvaka lived, and asked his pardon, saying at the same time that his explanation (Ānanda Śrāvaka's) was correct.

In this connection, one must undoubtedly praise the extreme straight-forwardness and courteous obedience to the strict observance of the orders of Śramaṇa Bhagavān Mahāvīra on the part of Gaṇadhara Mahārāja Indrabhūti Gautama. The very fact that an illustrious man occupying the exalted position of a गणधर Gaṇadhara,—the chief disciple of Śramaṇa Bhagavān Mahāvīra—and possessing numerous Labdhiḥ and extensive

knowledge, goes to the house of an ordinary house-holder for the purpose of requesting his pardon while duly respecting the orders of his Master, gives ample proof of the natural straightforwardness of Gaṇadhara Mahārāja Indrabhūti Gautama. Wise men desirous of accomplishing the well-fare of their Soul, will rise high and higher only when they acquire such-like straightforwardness and respectful obedience in strictly following the orders of their elders. People desirous of their own welfare, should consider the acquisition of these noble qualities as one of their principal duties.

Gaṇadhara Gautama and Mahāsatakaḥ

महाशतकज्ञि Mahāsatakaḥ, the eighth principal Śrāvaka of Śramaṇa Bhagavān Mahāvira had thirteen wives. When Mahāsatakaḥ accepted the twelve अणुव्रत Aṇu Vratas,—the Minor Vows of a Śrāvaka,—out of his thirteen wives, his twelve wives did not exhibit any unusual pranks, but रेवती Rēvati, one of his wives, had very evil notions in her mind. All the people in this world do not possess similar and praiseworthy ideas in their minds. Rēvati had the undermentioned wicked notion in her mind, “I am not able to enjoy the pleasures of the senses exclusively with my husband, owing to the hindrance caused by his other wives, so, if I can kill them by any means, I will be able to enjoy happiness exclusively with my husband, and I will become the owner of their property also.”

With this evil idea upper-most in her mind, the wicked woman killed six of her co-wives with weapons, and the remaining six were treacherously killed by poisoning, and, she became the owner of their property.

Mahāsatakaḥ spent fourteen years practising the various vows after taking them like Ānanda Śrāvaka, and like him, he entrusted his family-members to the care of his son, went to the monastery, and remained in meditation on religious subjects. There also, the wicked woman tried to harass him a number of times, but he never lacked in his devotion. Mahāsatakaḥ

then observed the eleven प्रतिमा Pratimās,—Stages of Spiritual Development for a Śrāvaka. On account of severe austerities his body became greatly emaciated.

One day, under the influence of meritorious meditation Mahāśatakaḥ acquired अवधिज्ञान Avadhi Jñāna,—Visual Knowledge, and he was able to perceive and know objects as far as one thousand yojanas in the लवण समुद्र Lavaṇa Samudra, Salt Sea, in the East, in the South, and in the West. In the remaining directions he was able to see as much as Ānanda Śrāvaka did.

Once, when his wife रेवती Rēvatī was harassing him, Mahāśatakaḥ became angry with her, and knowing through the medium of his Avadhi Jñāna, he said, “O Rēvatī ! overcome by diarrhoea, you will die with unbearing pain within seven days, and will be born as a नारक Nāraka,—Hellish being—with an age-limit of eighty-four thousand years in the hell-den लोलुचय Loluccaya, in the first hell.

Rēvatī, on hearing these words, was greatly alarmed and she thought, “To-day, Mahāśatakaḥ has become very angry with me, and he will any how kill me.” With this idea in her mind, she went home and passed her days miserably. As foretold by Mahāśatakaḥ, she died, and was born a नारक Nāraka,—a Hellish being.

At that time, Śramaṇa Bhagavān Mahāvira happened to arrive near the village. Śramaṇa Bhagavān Mahāvira narrated the account of the anger of Mahāśatakaḥ towards his wife Rēvatī and of the language used by him, and said, “O Gautama ! Mahāśataka has renounced his body in the monastery, and has abstained from food and water till death. His body has become extremely emaciated because he has remained without food and water. It is not advisable that a man of his status should utter harsh words towards other individuals, even though the words uttered by him may be perfectly true. You, therefore,

go to Mahāśatakaḥ and tell him that the words used by him towards Révati, even though they were perfectly true, were improper as they were unpleasant, and tell him to make atonement for his sins.

Gaṇadhara Mahārāja Indrabhūti Gautama went to the monastery where Mahāśatakaḥ was, living. On seeing Gaṇadhara Mahārāja Indrabhūti Gautama coming to him, Mahāśatakaḥ was greatly pleased. Mahāśatakaḥ bowed down respectfully before Gaṇadhara Mahārāja Indrabhūti Gautama, and then he gave him the message of Śramaṇa Bhagavān Mahāvīra with all its details. Mahāśatakaḥ accepted the words of Gaṇadhara Mahārāja Indrabhūti and made atonement for his sins. Gaṇadhara Gautama then returned into the presence of Śramaṇa Bhagavān Mahāvīra.

An account of the ten principal Śrāvakas of Śramaṇa Bhagavān Mahāvīra is given in उपासकदशांगसूत्र Upāsakadaśāṅga Sūtra (the Seventh Sūtra), and in Vardhamāna Déśanā वर्धमान देशना to which the reader is referred.

Knowing the approach of the time of his निर्वाण Nirvāṇa, Final Emancipation to be near-by, and thinking that Gaṇadhara Mahārāja Indrabhūti Gautama had intense affection towards himself, and his affection was an obstacle to the acquisition of केवलज्ञान Kévala Jñāna, Perfect Knowledge, for Gaṇadhara Mahārāja Indrabhūti Gautama, and with the object of cutting off the bondage of affection, in order that he may acquire Perfect Knowledge, he would cause separation, although that separation will be a great blow to him, because whatever is beneficial in the end, should always be done. With this idea in his mind, Śramaṇa Bhagavān Mahāvīra sent him to a neighbouring village for the purpose of instructing a Brahmin named देवशर्मा Dévaśarmā in religion.

Saying " Just as your Lord pleases, ' Gaṇadhara Mahārāja Indrabhūti Gautama bowed down before Śramaṇa Bhagavān

Mahāvira, went to the village where Dévaśarmā was living and instructed Dévaśarmā in religion. Gaṇadhara Mahārāja Indrabhūti Gautama then started to return to the place where Śramaṇa Bhagavan Mahāvira was.

On his way back, having heard about the निर्वाण Nirvāṇa, Final Emancipation, of Śramaṇa Bhagavān Mahāvira from the gods who had arrived there for the celebration of the auspicious occasion of निर्वाण Nirvāṇa, Final Emancipation-of his Venerable Master, Gaṇadhara Mahārāja Indrabhūti Gautama stood stunned for a moment, as if struck by a thunder-bolt, and said—

प्रसरति मिथ्यात्वतमो गर्जन्ति कुतीर्थिकौशिका अद्य ।
दुर्मिक्ष-डमर-वैरादि-राक्षसाः प्रसरमेष्यन्ति ॥ १ ॥

1. Prasaratī Mithyātva-tamo garjantiku tirthi-Kauśikā adaya;
Durbhikṣa-damara-vairadi-rākṣasāḥ prasara-méṣyanti.

1. Hence-forward, the darkness of मिथ्यात्व Mithyātva,-Wrong Belief, will spread; heretics like Kauśika and others will roar boisterously, and evil spirits in the form of famine, tumult, animosity etc, will break out.

राहुग्रस्तनिशाकरमिव गगनं दीपहीनमिव भवनम् ।
भरतमिदं गतशोभं त्वया विनाऽद्य प्रभो ? जज्ञे ॥ २ ॥

2. Rāhugrasta-niśākaramiva gaganam, dīpahīnamiva bhavanam;
Bharatamidam gataśobham tvayā vinā adya prabho! jajñe. 2.

2. O Lord, I now consider the Bharataksétra without you, to be destitute of splendour, like sky with the Moon seized by Rāhu or like a palace without a lamp.

कस्यांह्रिपीठे प्रणतः पदार्थान्, पुनः पुनः प्रश्नपदीकरोमि ? ।

कं वा भदन्तेति वदामि ? को वा, मां गौतमेत्याप्तगिराऽथ वक्ता ? ॥ ३ ॥

3. Kasyāmhripīṭhé praṇatan padārthān punaḥ punaḥ
praśṇapadi karomi?;

Kaṃ vā bhadantéti vadāmi, ko vā mām Gautamétyā-
ptagirā atha vaktā ?

3 Bowing down gently at whose lotus-like feet, will I repeatedly ask a series of questions? Whom will I address as भदन्त Bhadanta, मदन्ते कल्याणिनो भवन्ति मदन्तः Bhandanté kalyāṇino bhavanti bhadantāḥ, One who is a highly propitious monk? Who will henceforth call me as Gautama by a speech suitable for trust-worthy persons?

हा ! हा ! हा ! वीर ! किं कृतं ? यदीदृशेऽवसरेऽहं दूरीकृतः, किं मांडकं मण्डयित्वा बालवत्तवाऽञ्चलेऽल्लगिष्यं ? किं केवलभागममार्गायिष्यं ? किं मुक्तौ संङ्कीर्णं अभविष्यत् ? किं वा तव भारोऽभविष्यद् यदेवं मां विमुच्य गतः ॥

Hā! Hā! Hā! Vira! kim kritam? yadidraśé'vasarè aham dūrikritaḥ, Kim māṇḍakam mandayitvā bālavattavāncalé alagisyam? Kim Kévalabhāgamamārgayishyam? Kim Muktau saṅkirṇam abhavisyat? Kim vā tava bhāro, bhavsyad yadévam mām vimucya gataḥ.

Alas! Alas! Alas! O Vira! What has been done? That I have been removed to a distance at such an opportunity? Arranging a circle, will I cling like a child to the border of your cloth? Will I ask for a share in Kévala Jñāna? Will there be over-crowding in मुक्ति Mukti,—the Place of Final Emancipation? Or, will I become a burden to you, that you went away leaving me off thus.'

While lamenting thus, with the word वीर ! वीर ! Vira! Vira! clinging to his mouth, Gaṇadhara Mahārāja Indrabhūti Gautama said, "I know. Those who are exempt from worldly desires are devoid of affection. The fault lies with me, that I did not know it by Sacred Knowledge. Fie on such one-sided affection! Enough of affection now. I am alone. I have none

what so-ever as mine." While he was, thus, completely engrossed in meditation with an equilibrium of mind, Gaṇadhara Mahārāja Indrabhūti Gautama acquired केवलम् Kévalam,—Perfect Knowledge.

It is said,

मुक्खमग्गपवण्णासं सिणेहो वज्जसिंखला ।
वीरे जीवन्तए जाओ, गोओमो जं न केवलो ॥ १ ॥

1. Mukkha-magga-pavaṇṇāṇaṃ siṇēho vajjasinkhalā;
Virē jīvantaé jāo Goamo jam na Kévali.

1. For persons desirous of acquiring the मुक्खमग्ग Mukkha magga,—the Path of Final Liberation,—affection is a bondage of adamant. Because, so long as, Vira Parmātma lived, Gautama could not become a Kévalin.

In the morning, Indra and others celebrated the festival of the auspicious occasion of the acquisition of Perfect Knowledge. Here a poet says:—

अहंकारीऽपि बोधाय, रागोऽपि गुरुभक्तये ।
विषादः केवलायाभूत्, चित्रं श्री गौतमप्रभोः ॥ १ ॥

1. Ahamkāro api bodhāya, rāgo api guru bhaktayé;
Vishādaḥ Kévalāyābhūt, chitram Śrī Gautama prabhoḥ.

1. The self-conceit of Gaṇadhara Mahārāja Indrabhūti Gautama (shown at the moment of hearing the mention of another सर्वज्ञ Sarvajña, Omniscient) resulted in the acquisition of Right Knowledge; his affection (for Śramaṇa Bhagavān Mahāvīra) resulted in faithful devotion towards his Master, and his despair (at the moment of hearing the निर्वाण Nirvāṇa—Final-Emancipation of Śramaṇa Bhagavān Mahāvīra,) bore fruit, in the form of केवलज्ञान Kévala Jñāna,—Perfect Knowledge. Every thing relating to Gaṇadhara Bhagavān Śrī Gautama Prabhu is wonderful.

• Gaṇadhara Mahārāja Indrabhūti Gautama renounced the world and accepted दीक्षा Dikṣā,—Initiation into the Order of Jain Monks, along with an assemblage of five hundred pupils, when he was fifty years old. He was the principal Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was seven hands tall. The colour of his body was golden-yellow. He was a Brāhmaṇa. He was very learned in the various branches of Knowledge suitable for a Brāhmaṇa. He had a number of लब्धि Labdhis, Natural acquisitions. Under the influence of* बोजबुद्धि लब्धि Bija-buddhi Labdhi, कोष बुद्धि लब्धि Ko ṣa-buddhi Labdhi, and पदानुसारिणी लब्धि Padānusāriṇī Labdhi, Gaṇadhara Bhagavān Indrabhūti Gautama was able to easily master the various Scriptural writings of the Jains. He used to observe fasting on alternate days with very meagre food at break-fast.

Gaṇadhara Bhagavān Indrabhūti Gautama lived for thirty years with Śramaṇa Bhagavān Mahāvīra, moving from place to place along with his Venerable Master, and after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, and after his acquisition of केवल ज्ञान Kévala Jñāna, Perfect Knowledge,—which he acquired when he was eighty years old,—he went about from village to village instructing numerous devout individuals in religion.

Gaṇadhara Bhagavān Indrabhūti Gautama acquired Kévala Jñāna during the latter part (the dawn) of the night of Āśvin Vad Amāvāśya आश्विन वद अमावास्या the night of Divāli Day, during which night—middle of the night, Śramaṇa Bhagavān Mahāvīra acquired निर्वाणपद—Nirvāṇa Pada,—The State of Final Emancipation

Twelve years after the acquisition of Perfect Knowledge, Gaṇadhara Bhagavān Indrabhūti Gautama, while wandering from village to village, came to राजगृहनगरी Rājagriha Nagari, the town of Rājagriha-adored and worshipped by millions of gods and goddesses.

* Knowing the approach of the time of his demise, Gaṇadhara Bhagavān Indrabhūti Gautama, remained without food and

drink for one month, and in the end, he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation,—when he was ninety-two years old. •

Gaṇadhara Mahārāja Indrabhūti Gautama had a doubt in his mind about the existence of जीव Jiva,—the Soul—whether the Soul existed or not, caused by various contradictory श्रुति Śrutis occurring in the Vēdas and their incorrect explanations given by different learned sages. He had never expressed that doubt before any one else, under the fear of losing his fame as a सर्वज्ञ Sarvajña,—an Omniscient. But on hearing the name of another Sarvajña, he expressed a desire that he would call the other Sarvajña as Sarvajña, only when he discloses the doubt long-cherished in his mind, otherwise not by any means.

When, however, while approaching Śramaṇa Bhagavān Mahāvīra seated in the Samavasaraṇa, with the object of defeating his adversary in discussion, he was accosted, with very sweet nectar-like words, calling him by his name and his Gotra, and also when Śramaṇa Bhagavān Mahāvīra disclosed the fact that he had a doubt about the existence of the Soul and that it was caused by various contradictory verses in the Vēdas, he was greatly pleased.

Śramaṇa Bhagavān Mahāvīra then explained in detail all his doubts about the Soul, with correct explanations of the verses from the Vēdas. The subject has been fully discussed in the Third part of “Śramaṇa Bhagavān Mahāvīra” to which the reader is referred.

Gaṇadhara Mahārāja Indrabhūti Gautama having received the most correct explanations about all his doubts, took दीक्षा Dīkṣā along with his five hundred pupils.

Gaṇadhara Bhagavān Indrabhūti Gautama possessed such unusual divine powers that all those lucky persons who received भागवतीदीक्षा Bhagavati Dīkṣā, Initiation into the Order of Jain

Monks at his hands, invariably acquired मोक्षपद Mokṣa Pada—the State of Final Emancipation—sooner or later.

The auspicious name of Gaṇadhara Bhagavān Indrabhūti Gautama is remembered at the commencement of every auspicious occasion by all Āryan Races and early in the morning by millions of devout lay-men and ascetics.

GAṆADHARA AGNIBHŪTI.

Agnibhūti अग्निभूति of Gautama gotra, the second Gaṇadhara of Śramaṇa Bhagavān Mahāvīra, was the younger brother of Gaṇadhara Bhagavān Indrabhūti Gautama. He was born at Gobara-gāma गोबर गाम (Gobbra or Govaraya) near राजगृह Rājagriha, in the year 603 B. C. He was a Brāhmin by caste and was well-versed in the four Vēdas and the six Upāṅgas. He had five hundred disciples who were receiving instruction in various branches of learning. He was very often busy, like his elder brother, in performing various यज्ञ Yajna-Sacrifices.

He renounced the world at the age of forty-six and accepted भगवतो दीक्षा Bhāgavati Dikṣā-Initiation into the Order of Jain-Monks,—at the hands of Śramaṇa Bhagavān Mahāvīra, and became his second Gaṇadhara.

He knew the twelve Aṅgas including the fourteen Pūrvas and the Upāṅgas of the Jain Scriptures, and after the expiration of a period of twelve years as his Chadmastha Paryāya छत्रस्थपार्ष्णिक,—a period of a house-holder's entire existence or of an ascetic's life before the acquisition of केवलज्ञान Kévala Jñāna—a stage preparatory to the attainment of Kévala Jñāna), he acquired केवलज्ञान Kévala Jñāna,—Perfect Knowledge—when he was fifty-eight years old.

The दीक्षा Dikṣā, Initiation into the Order of Jain Monks- of (Jaṇadhara Agnibhūti occurred under the under-mentioned circumstances.

When Agnibhūti heard from people that his elder brother Indrabhūti Gautama had taken भगवती दीक्षा Bhāgavatī Dikṣā,- Initiation into an Order of Monks-prescribed in Jaina Scriptures- he thought,

तं च प्रव्रजितं श्रुत्वा, दध्यौ तद्बान्धवोऽपरः ।

अपि जातु द्रवेदद्रिहिमानी प्रज्वलेदपि ॥ १ ॥

वह्निः शीतः स्थिरो वायुः संमवेक्ष्य तु बांधवः ।

हारयेदिति प्रपच्छ, लोकानश्रद्धदद् भृशम् ॥ २ ॥

1. Tam ca pravrajitam śrutvā dadhyau tad bāndhavo aparah;
Api jātu dravédadri-r-himānī prajvalédapi.
2. Vahnīḥ śītaḥ sthīro vāyuḥ sambhavénna tu bāndhavaḥ;
Hārayéditi prapaccha, lokānasraddadhad bhruśam.

1-2 Having heard that his brother Indrabhūti Gautama accepted Dikṣā, the (younger) brother (Agnibhūti) thought,- It is possible that mountain may melt away, or deep snow may blaze forth into fire, or fire may assume the (quality of becoming) cold, or even the wind may become stationary, even then, my brother will not be defeated." Consequently, disbelieving it, he asked the people repeatedly.

ततश्च निश्चये जाते चिंतयामास चेतसि ।

गत्वा जित्वा च तं घूर्तं वालयाभि सहोदरम् ॥ ३ ॥

3. Tataśca niścayē jātē, cintayāmāsa cētasi;
Gatvā jītvā ca tam dhūrtam vālayāmi sahodaram.

3. Then, when he was convinced in his mind, he thought- "Having gone and having won over that rogue, I will bring, back (my) brother."

सोऽप्येवमागतः शीघ्रं, प्रभुणाऽऽभाषितस्तथा ।

संदेहं तस्य चित्तस्थं व्यक्तीकृत्यावद्विभुः ॥ ४ ॥

4. So payévamāgataḥ shīghram, prabhuṇā-bhāsitastathā;
Saṁdēham tasya cittastham vyaktikṛtyā-vadadvibhuḥ.

4. He accordingly came there swiftly, and was addressed in the same manner, by Śramaṇa Bhagavān Mahāvira. The Omnipresent Lord, having made the doubt remaining in his mind clearly manifest, said :—

हे गौतमाग्निभूते ! कः, संदेहस्तव कर्मणः ? ।

कथं वा वेदतत्त्वार्थं, विभावयसि न स्फुटम् ॥ ५ ॥

5. Hé Gautamāgnibhūte ! kaḥ saṁdēhastava Karmaṇaḥ ?
Katham vā Vēda-tattvārtham vibhāvayasi na sphutam ?

5. O Gautama Agnibhūti ! What ? have you doubt with Karmas ? Why do you not clearly trace out the real sense of the verses of the Vēdas ?

Śramaṇa Bhagavān Mahāvira then explained in detail, the theory of Karmas promulgated by the Tīrthaṅkaras and he accepted दीक्षा Dīksā, Initiation into the Order, of Monks—along with his five hundred pupils.

Gaṇadhara Agnibhūti died during the life-time of Śramaṇa Bhagavān Mahāvira at the age of seventy-four.

GAṆADHARA VĀYUBHŪTI

Vāyubhūti वायुभूति of Gautama Gotra, the third Gaṇadhara of Śramaṇa Bhagavān Mahāvira, was the youngest brother of Gaṇadhara Bhagavān Indrabhūti Gautama. He was born at

Gobara-gāma गोबरगाम (Gobra or Govaraya) near राजगृह नगरी Rājagriha Nagari in the year 599 B C He was a Brahmin by caste and was well-versed in the four Védas and in the six उपांग Upāngas,—Supplemenetary Sciences.

He had five hundred pupils who were receiving instruction in various branches of learning under him. He was very often busy in performing various यज्ञ Yajñas,—Sacrifices to numerous gods and goddesses.

Vāyubhūti had a doubt about the relations of the Body and the Soul. When he heard that both his brothers Indrabhūti and Agnibhūti had become disciples of Śramaṇa Bhagavān Mahāvira, he thought “ He who has defeated both my brothers must necessarily be a सर्वज्ञ Sarvajna,—Omniscient,—let me therefore go, and having bowed down respectfully before the Omniscient Lord, let me be free from my sins. I will also get my doubt solved by him. With this idea in his mind, Vāyubhūti came to the Samavasaraṇa of Śramaṇa Bhagavān Mahāvira accompanied by his five hundred pupils, and having bowed down respectfully before him, he took his seat near-by.

तज्जीवतच्छरीरे सन्दिग्धं वायुभूतिनामानम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

Tajjiva-tacchariré sandigdham Vāyubhūti-nāmānam;

Ucé vibhu-r-yathāsthām Védā-rtham kim na bhāvayasi ?

Śramaṇa Bhagavān Mahāvira then said “ O Vāyubhūti ! You have a doubt about the Body and the Soul You think that the Body and the Soul is the same object. You say that the Soul is not distinct from the body as it is not grasped like a pot, by प्रत्यक्ष Pratyakṣa,—Direct Knowledge, and other evidences, but that it is produced in the body like bubbles in water, and that it perishes with the body. But this idea of yours is not correct.

1. The Lord (Śramaṇa Bhagavān Mahāvira) told Vāyubhūti who had a doubt that the Body and the Soul is the same. But you do not know the exact meaning of the verses of the Védas.

Śramaṇa Bhagavān Mahāvira then explained Vāyubhūti the correct meanings of the verses of the Védas.

Vāyubhūti accordingly took दीक्षा Dīkṣā, Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his five hundred pupils.

Gaṇadhara Vāyubhūti was forty-two years old when he renounced the world; ten years later i-e at the age of fifty-two, he acquired केवल ज्ञान Kévala Jñāna,—Perfect Knowledge. He remained a Kévali for eighteen years, and when he acquired मोक्षपद Moksa Pada,—State of Final Emancipation,—he was seventy years old. He died at Rājagriha राजगृह during the life-time of Śramaṇa Bhagavān Mahāvira.

GAṆADHARA VYAKTA,

Gaṇadhara Vyakta of Bhāradvaja Gotra was the fourth Gaṇadhara, of Śramaṇa Bhagavān Mahāvira. He was born at Kullāka-gāma. His father was धर्ममित्र Dharma-mitra and his mother was वारुणी Vāruṇī. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāṅgas,—Supplementary Sciences. He had five hundred pupils who were receiving instruction in various branches of learning under him.

He had a doubt in his mind about the five भूतs Bhuta, Elements—the five gross elements—Earth, Water, Fire, Air, and Ether of which the body is supposed to be composed and into which it is finally dissolved. He said that there was nothing

like these five elements in this world. Whatever we experience in this world about these elements is as misleading as a reflection of the Moon in water. Every thing is non-existent.

When Paṇḍita Vyakta approached Śramaṇa Bhagavān Mahāvīra, he addressed him thus.—

पञ्चसु भूतेषु तथा संदिग्धं व्यक्तसंज्ञकं विबुधम् ।

उचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Pancasu bhūtésu tathā sandigdham Vyakta-sanjnakam vibudham;

Ucé vibhu-r-yathāsthā Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the learned man Vyakta who had a doubt about the five elements, “Why do you not trace out the exact meaning of the verses of the Védas.

Śramaṇa Bhagavān Mahāvīra, then, removed his doubts by explaining the correct interpretation of Verses of the Védas. He took दीक्षा Dīkṣā,—Initiation,—at the hands of Śramaṇa Bhagavān Mahāvīra, along with his five hundred pupils.

Gaṇadhara Vyakta was fifty years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labdhis and twelve years later i-e at the age of sixty-two, he acquired केवल ज्ञान—Kévala Jñāna,—Perfect Knowledge. Then he remained a Kévali for eighteen years, and when he acquired मोक्ष पद Moksa Pada,—the State of Final Emancipation—from all miseries, he was eighty years old. He died at राजगृह Rājagriha during the life-time of Śramaṇa Bhagavān Mahāvīra.

GAṆADHARA SUDHARMĀ SWĀMĪ

Gaṇadhara Sudharmā Swāmī of अग्निवैश्यायन गोत्र Agni-vaiśyāyana Gūtra, was the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at कुल्लाक गाम Kullāka-gāma. His father was धम्मिल्ल Dhammilla, and his mother was भद्विला Bhaddilā. He was well-versed in the four Védas and the six उपांगs Upāṅgas-Supplementary Sciences. He was a Brāhmin by caste. He had five hundred pupils who were receiving instruction in various branches of learning under him.

He was very often busy in performing various यज्ञs Yagnas,-Sacrifices to numerous gods and goddesses.

Ārya Sudharmā Swāmī had a doubt यो यादृशः स तादृश इति Yo yādriśaḥ sa tādriśaḥ iti, expressing similarity of forms in this life and in future lives; for instance, if a soul is born as a human being or as a beast in this life, he will be born as a human being or as a beast respectively, during his future lives, as a result of misleading interpretations of various verses of the Védas.

When, however, Ārya Sudharmā Swāmī approached Śramaṇa Bhagavān Mahāvira with the object of removing his doubt, he was lovingly addressed.

यो यादृशः स तादृश इति सन्दिग्धं सुधर्मनामानम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं त भावयसि ? ॥ १ ॥

1. Yo yādriśo sa tādriśaḥ iti sandigdham Sudharma nāmānam ;
Ucē vibhu r-yathāsthām Vēdārthām kim na bhāvayasi ;

1 The lord (Śramaṇa Bhagavān Mahāvira) told the learned man Ārya Sudharmā Swāmī "Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira, then, removed his doubts by explaining the correct interpretation of the verses of the Vēdas. He took दीक्षा .Dīkṣā,–Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his five hundred pupils.

Gaṇadhara Mahārāja Sudharmā Swāmī was fifty years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labdhis. After a period of forty-two years of ascetic life, he acquired केवल ज्ञान Kēvala Jñāna, Perfect Knowledge at the age of ninety-two.

Gaṇadhara Mahārāja Sudharmā Swāmī remainad a Kēvalī for eight years, and when he acquired मोक्षपद Mokṣa Pada, the State of Final Emancipation from all miseries,–he was one hundred years old.

GAṆADHARA MAṆḌIT

Gaṇadhara Maṇḍita मण्डित of वाशिष्ठ Vāśiṣṭha goṭra was the sixth Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at मौर्यगाम Mouryagāma. His mother was विजयादेवी Vijayādēvi and his father was धनदेव Dhanadēva. He was a Brāhmin by caste. He was well-versed in the four Vēdas and the six उपांगs Upaṅgas,–the Supplementary Sciences. He had three hundred and fifty pupils who were receiving instruction in various braches of learning under him.

Ārya Maṇḍita had a doubt in his mind about बन्ध Bandha, Bondage and मोक्ष Mokṣa, Freedom from the bondage of Karmas, as a result of misleading interpretations of various verses of the Vēdas

When, however, Ārya Maṇḍita approached Śramaṇa Bhagavān Mahāvira, with the object of removing his doubt, he was addressed thus,—

अथ बन्धमोक्षविषये सन्दिग्धं ऋण्डिताभिधं विबुधम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Bandha-Moksa-viṣayé sandigdham Maṇḍitābhi-dham vibudham;

Ucé vibhu r-yathāsthām Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the learned man named Maṇḍita who had a doubt about बन्ध Bandha, Bondage, and मोक्ष Mokṣā,—Freedom from Karmas, “Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretation of the verses of the Védas. He took दीक्षा Dikṣā,—Initiation—at the hands of Śramaṇa Bhagavān Mahāvira, along with his three hundred and fifty pupils.

Gaṇadhara Mahārāja Maṇḍita was fifty-three years old when he renounced the world. He readily knew the various works of Jaina Scriptures as he had several Labdhis. After a period of fourteen years of ascetic life, Gaṇadhara Maṇḍita acquired केवलज्ञान Kévala Jñāna,—Perfect Knowledge—at the age of sixty-seven.

Gaṇadhara Maṇḍita remained a Kévali for sixteen years, and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation—when he was eighty-three years old.

GAṆADHARA MAURYAPUTRA.

Gaṇadhara Mauryaputra of काश्यप Kāśyapa gotra was the seventh Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at मौर्यगाम Maurya-gāma. His mother was विजया देवी Vijayā dévi, the wife of Dhanadéva, and mother of Mandita and his father was मौर्य Maurya of Kāśyapa gotra, with whom she had re-married after the death of her first husband. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāṅgas, the-Supplementary Sciences. He had three hundred and fifty pupils, who were receiving instruction in various branches of learning under him.

Ārya Mauryaputra had a doubt in his mind about the existence of देव Déva, Gods-Celestial Beings-caused by various contradictory verses in the Védas.

When, however, Ārya Mauryaputra approached Śramaṇa Bhagavān Mahāvīra with the object of removing his doubt, he was addressed thus—

अथ देवविषयसन्देहसंयुतं मौर्यपुत्रनामानम् ।

उचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Déva-visya sandéha-samyutam Mauryaputra nāmānam;

Ucē vibhu-r-yathāsthām Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the learned man named Mauryaputra who had doubts on the subject of celestial beings “Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretations of the verses of the Védas, and by actually showing him the Indras and other gods sitting in the assembly. The gods do not visit मनुष्य लोक Manuṣya-loka,—Human Habitation,—because they are deeply engrossed in enjoying celestial pleasures and also because they cannot bear the intense stench of foul odour spreading out from human habitation. They, however, come into this world on the occasion of the celebration of Birth, Dikṣā, Kévala Jñāna, Nirvāṇa, and such other auspicious occasions of a Tirthaṅkara attracted as they usually are, by the superabundant overpowering influence of the presence of a Tirthaṅkara. But their-non-appearance in this world, does not prove their non-existence. He took दीक्षा Dikṣā,—Initiation—at the hands of Śramaṇa Bhagavān Mahāvira along with his three hundred and fifty pupils.

Gaṇadhara Mahārāja Mauryaputra was sixty-five years old when he renounced the world. He knew the various works of Jain Scriptures, as he had several Labdhis. After a period of fourteen years of ascetic life, Gaṇadhara Mauryaputra acquired केवल ज्ञान Kévala Jñāna,—Perfect Knowledge,—at the age of seventy-nine.

Gaṇadhara Mahārāja Mauryaputra remained a Kévali for sixteen years and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation when he was ninety-five years old.

GAṆADHARA AKAMPITA.

Gaṇadhara Akampita of गौतम Gautama-gotra, was the eighth Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at मिथिला Mithilā. His father was देव Déva, and his mother was जयन्ती Jayanti. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāṅgas—Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Ārya Akampita had a doubt about नारकाs Nārakas,—Hellish beings—as a result of some misleading interpretations of verses of the Védas.

When, however, Ārya Akampita approached Śramaṇa Bhagavān Mahāvira, he was addressed thus:—

अथ नारकसन्देहात् सन्दिग्धमकम्पितं विबुधमुख्यम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

Atha Nāraka-sandéhāt sandigddhamakampitam vibudha-mukhyam ;

Ucé vibhu-r-yathāsthām Vèdārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the great learned man Akampita who was cherishing doubt regarding नारकाs Nāraks,—Hellish Beings.—“Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretation of the verses of the Védas, and telling him that those who perform wicked actions in this world, are born as नारकाs Nāraks,—Hellish Beings—in their next-

life. The existence of hellish beings cannot be proved by प्रत्यक्ष प्रमाण Prātyakṣa Pramāṇa,—Direct Knowledge,—but their presence can be judged by अनुमान Anumāna,—Inference and other proofs. He took दीक्षा Dikṣā Initiation, at the hands of Śramaṇa Bhagavān Mahāvīra along with his three hundred pupils.

Gaṇadhara Mahārāja Akampita was forty-eight years old when he renounced the world. He readily knew the various works of Jain Scriptures. After a period of nine years of ascetic life, Gaṇadhara Akampita acquired केवल ज्ञान Kévala Jñāna,—Perfect Knowledge,—at the age of fifty-seven.

Gaṇadhara Mahārāja Akampita remained a Kévali for twenty one years and he acquired मोक्षपद Mokṣa Pada—the State of Final Emancipation—when he was seventy-eight years old.



GANADHARA ACALABHRĀTĀ

Gaṇadhara Acalabhrātā of हार्य Hār̥ya-gotra, was the ninth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at कोशल Kośala. His father was वसु Vasu and his mother was नन्दा Nandā. He was a Brāhmin by caste. He was well-versed in the four Vēdas and the six उपांगs Upāṅgas,—Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Ārya Acalabhrātā had a doubt about पुण्य Puṇya,—The reward of meritorious work,—and पाप Pāpa,—The evil consequences of wicked actions,—owing to misleading interpretations of verses of the Vēdas.

When, however, Paṇḍita Acalabhrātā approached Śramaṇa Bhagavān Mahāvīra with the object of removing his doubt, he was addressed thus:—

अथ पुण्ये सन्दिग्धं द्विजमचलभ्रातरं विबुधमुख्यम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha puṇyē sandigdham dvijamacalabrātaram vibudha mukhyam ;

Ucè vibhu-r-yathāsthām Vēdārtham kim na bhāwayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the Brāhmaṇa learned man Acalabhrātā who had a doubt about पुण्य Puṇya,—The reward of meritorious work—"Why do you not trace out the exact meaning of the verses of the Vēdas ?

Śramaṇa Bhagavān Mahāvīra then removed his doubt by explaining the correct interpretation of the verses of the Vēdas and by explaining that the reward of meritorious work and the evil consequences of wicked actions, are clearly evident even in this world, and they are well-known to persons knowing the ways of the world. Long life, health, handsome appearance, birth in noble families etc are the reward of meritorious work. Short life, ill-health, ugliness, poverty, miseries of various diseases, birth in low families etc are the evil consequences of wicked actions. In this world, one man is born as a king, while another is born as a beggar; one is possessed of excellent body with all the senses fully-developed, while another has ill-developed delicate body, with some of the senses wanting or not developed at all; one man is very lucky and rolling in wealth and prosperity, while another is penniless and has hardly a morsel of food to eat; one is very healthy and never suffers from any pain, while another is always suffering from pangs of varieties of diseases; one is able to digest whatever he eats, while another having ample to eat, is not able to digest even the smallest portion of wholesome nutritious diet; one is

very fortunate, while another is miserable. A condition of great difference in this world is caused as a reward of meritorious work and evil consequences of wicked actions in previous life. If there be no such thing as पुण्य Puṇya,—Reward for meritorious work, and पाप Pāpa,—Evil consequence of wicked actions,—in this world, all the individuals in every grade of life, must be uniformly happy or uniformly miserable, all must be uniformly healthy or uniformly weak or all must be uniformly wealthy or uniformly penniless.

He took दीक्षा Dīkṣā,—Initiation—at the hands of Śramaṇa Bhagavān Mahāvira, along with his three hundred pupils.

Gaṇadhara Acalabhrātā was forty-six years old when he renounced the world. He readily knew the various works of Jain Scriptures as he had several Laldhes. After a period of twelve years of ascetic life, Gaṇadhara Acalabhrātā acquired केवल ज्ञान Kévala Gnāna,—Perfect Knowledge—at the age of fifty-eight.

Gaṇadhara Mahārāja Acalabhrātā remained a Kévali for fourteen years and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation—when he was seventy-two years old.

GANADHARA METARYA

Gaṇadhara Mētārya of कौन्डीन्य Kaundīnya gotra was the tenth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at वैच्छपुरी Vacchhapurī. His father was दत्त Datta and his mother was वरुणदेवी Varuṇadēvī. He was a Brāhmin by caste. He was well-versed in the four Vēdas and the six उपांगस Upāṅgas,—Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Paṇḍita Mētārya had a doubt in his mind about परभव Para-bhava.—Next Life.—He held that the Soul existed as an aggregate of the five elements of which the body is composed and that the Soul disappeared with the dissolution of the elements of the body. How can there be any thing like परलोक Para loka,—Next World, and पुनर्भव Puna-r-bhava, Re-birth ?

When, however, Paṇḍita Mētārya approached Śramaṇa Bhagavān Mahāvīra with the object of removing his doubt, he was addressed thus—

अथ परभवसन्दिग्धं मेतार्यं नाम पण्डितप्रवरम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha parabhava-sandigdham Mētāryam nāma paṇḍita-pravaram;

Ucxé vibhu-r-yathāsthām Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the excellent learned man, named Mētārya, who had a doubt about परभव Parabhava,—Next Life—“ Why do you not trace out the exact meaning of the verses of the Vēdas ?

Śramaṇa Bhagavān Mahāvīra then removed his doubt by explaining the verses of the Védas. The condition of the Soul is quite distinct from that of the five elements. The union of the five elements (i.e. earth, water, fire, air, and ether) of which the body is composed, and into which it is dissolved at death, does not produce चेतना Cétanā,—Consciousness. Consciousness, the chief characteristic of the Soul, is absolutely different from the five elements composing the body. चेतनालक्षणो जीवः Cétanā lakṣaṇo Jīvaḥ,—The Soul is characterised by Consciousness. The Soul possessing consciousness becomes separated from the body at the expiration of the allotted term of life, and goes into the future world.

Some individuals have a recollection of events of former life, even during their present existence by जाति स्मरण Jāti Smaraṇa,—Remembrance of the events of a former birth. If there be no पुनर्भव Punarbhava,—Re-birth, who will enjoy the pleasures of meritorious work or suffer the evil consequences of wicked actions done during this life? If there be no re-birth and if there is no recompense for good or evil actions, why should there be any consideration, what-so-ever, that only meritorious deeds should be performed and wicked actions always avoided? If such be the case, then, it will come out as a settled fact that every individual in this world, is at liberty to act in accordance with his peculiar imagination. But we see all the individuals in this world bearing the consequences of good or evil deeds, and all of them are not the result of deeds done by them during this life, and, therefore, there is no doubt what-so-ever that there is परलोक Para-loka,—Next Life.

Ārya Mētārya, fully convinced by the explanation, took दीक्षा Dikṣā—Initiation—at the hands of Śramaṇa Bhagavān Mahāvīra, along with his three hundred pupils.

Gaṇadhara Mahārāja Mētārya was thirty-six years old when he renounced the world. He readily knew the various works of Jain Scriptures as he had several Labdhis. After a period

of ten years of ascetic life, Gaṇadhara Mētārya acquired केवल ज्ञान Kēvala Jñāna,—Perfect Knowledge—at the age of forty-six.

Gaṇadhara Mahārāja Mētārya remained as a Kēvali for sixteen years and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation—when he was sixty-two years old.

GAṆADHARA PRABHĀSA.

Gaṇadhara Prabhāsa of कौण्डिन्य Kaundinya gotra was the eleventh Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at राजगृह नगरी Rājagriha Nagari. His father was बल Bala and his mother was अतिभद्रा Ati-bhadrā. He was a Brāhmin by caste. He was well-versed in the four Vēdas and the six उपांगs Upāṅgas, the Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Paṇḍita Prabhāsa had a doubt in his mind about मोक्ष Mokṣa,—Final Emancipation—caused by contradictory verses of the Vēdas.

When, however, Paṇḍita Prabhāsa approached Śramaṇa Bhagavān Mahāvīra, with the object of removing his doubt, he was addressed thus—

निर्वाणविषयसन्देहसंयुतं च प्रमासनामानम् ।

उचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Nirvāṇa-viṣaya-sandēha-samyutam ca Prabhāsa-nām ānar
Ucé vibhu-r-yathāsthām Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the eleventh Gaṇadhara named Prabhāsa, who had a doubt on the subject of मोक्ष Mokṣa,—Final Emanaiption—in his mind, “Why do you not trace out the exact meaning of the verses of the Vēdas ?

Śramaṇa Bhagavān Mahāvīra then removed his doubt by explaining the correct interpretation of the verses of the Védas.

The verse in question is जरामर्यं यदग्निहोत्रं Jarā maryam yadagnihotram. Sacrifice to Agni अग्नि the God of Fire—should be done till extreme old age. The meaning of the verse is that a man desirous of स्वर्गं Svarga,—Going to Heaven,—should depend upon अग्निहोत्र Agnihotra,—Sacrifice to God Agni—as the only means of attaining his object. The performance of Agni-hotra cannot become the means of acquiring मोक्ष Mokṣa, Final Emancipation,—as it is attended with the destruction of many living beings. No other practices suitable for the accomplishment of Mokṣa have been enjoined in the Védas. One is there-by led to the conclusion that there is no Mokṣa. Another verse द्वे ब्रह्मणी वेदितव्ये, परमपरं च तत्र, परं, सत्यज्ञानं, अनन्तरं ब्रह्मेति Dvé Brahmaṇī veditavyé, paramaparam ca, tatra param satyajñānam anantaram Brahméti. Two varieties of sacred Knowledge are to be recognized. One is परं another is अपर Param and Aparam; परज्ञान Para Jñāna is सत्यज्ञान Satya Jñāna, Right Knowledge. The other is ब्रह्मज्ञान Brahma Jñāna Knowledge of मोक्ष Mokṣa or Final Emancipation which is indicative of the presence of Mokṣa. Your doubt has been caused by the varieties of ideas in the two verses. The meaning of the two verses amounts to this—A man desirous of going to heaven may perform अग्निहोत्र Agnihotra,—Sacrifice to Agni,—and a man desirous of acquiring मोक्ष Mokṣa,—Final Emancipation—should leave aside Agnihotra and perform religious practices suitable for the accomplishment of Final Emancipation.

Right Knowledge, Right Perception, and Right Conduct lead to कर्मक्षय Karma-kṣaya,—Destruction of all Karmas or मोक्षमार्ग Mokṣa Mārga,—the Path of Final Emancipation. It can be accomplished only during मनुष्यगति Manuṣya gati,—Human Existence. The devout sages who are keenly intent on strictly observing the prescribed rules of religious practices are enabled to make themselves free from the miseries of this world, and they alone are able to attain Final Emancipation.

Paṇḍita Prabhāsa fully convinced by the explanation, took दीक्षा Dīkṣā,—Initiation at a comparatively young age, at the hands of Śramaṇa Bhagavān Mahāvīra along with his three hundred pupils.

Gaṇadhara Mahārāja Prabhāsa was only sixteen years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labkhis.

After a period of eight years of ascetic life, Gaṇadhara Mahārāja Prabhāsa acquired केवलज्ञान Kévala Jñāna,—Perfect Knowledge—at a comparatively young age of twenty-four years, and he acquired मोक्षपद Moksa Pada,—the State of Final Emancipation—when he was forty years old.

LIST OF GAṆADHARAS,

Sl. No.	Name	Place of Birth	Name of Father	Name of Mother	Gotra	Period of house holder Stage	Dikṣa period before Kévali Stage	Period of Kévali Stage	Total term of life.
1	Srī Gautama Swāmī	Gobargām	Vasubhūti	Prithivi	Gautama	50	30	12	92
2	Agnibhūti	Gobargām	Vasubhūti	Prithivi	Gautama	46	12	16	74
3	Vāyubhūti	Gobargām	Vasubhūti	Vrithivi	Gautama	42	10	18	70
4	Vyakta	Kullāga	Dharmamitra	Vārūni	Bhāradvāj	50	12	18	80
5	Sudharma	Kullāga	Dharmila	Bhaddilā	Agnivaisya	50	42	8	100
6	Maṇḍita	Mauryagām	Dhanadéva	Vijayādēvi	Vasiṣṭha	53	14	16	83
7	Mauryaputra	Mauryagām	Maurya	Vijayādēvi	Kāśyapa	65	14	16	95
8	Akampita	Mithilā	Déva	Jayanti	Gautama	48	9	21.	78
9	Acalabhrātā	Kosala	Vasu	Nandā	Harya	46	12	14	72
10	Métaryā	Vacchapuri	Datta	Varuṇadēvi	Kaundinya	36	10	16	62
11	Prabhāsa	Rajagriha	Bala	Atibhadra	Kaundinya	16	8	16	40

२ से केणट्ठेणं भंते ! एवं वुच्चई ? समणस्स भगवओ । महावीरस्स नव
गणा इकारस गणहरा हुत्था ? ॥ २ ॥

2. Sé kénatthēṇam bhanté! évam vuccai? Samaṇassa Bhagavaō
Mahāvīrassa nava Gaṇā ikkārasa Gaṇaharā hutthā?

2. Ō revered Sir! why do you say that Śramaṇa Bhag-
vāna Mahāvīra had nine Gaṇas and eleven Gaṇadhars? Because, किल जाव जावइया जस्स गणा तावइया गणहरा तस्स ” इति
वचनात् । Kila jāva jāvaiyā jassa gaṇā tāvaiyā gaṇaharā tassa.
All the Tirthankaras have as many Gaṇadharas as there are
Gaṇas; how is it that Śramaṇa Bhagavān Mahāvīra had nine
Gaṇas and eleven Gaṇadhars.?

The Ācārya says:—

३. समणस्स भगवओ महावीरस्स जिट्ठे इंदभूई अणगारे गोयमसगुत्ते
णं पंचसमणसयाइं वाएइ, मज्झिमए अग्गिभूई अणगारे गोयमसगुत्ते णं पंचस-
मणसयाइं वाएइ, कणीयसे अणगारे वाउभूई नामेणं गोयमसगुत्ते णं पंचसम-
णसयाइं वाएइ, थेरे अज्जवियत्ते भारद्वायगुत्ते णं पंचसमणसयाइं वाएइ, थेरे
अज्जसुहम्मे अग्गिवेसायणगुत्ते णं पंचसमणसयाइं वाएइ, थेरे मंडियपुत्ते,
वासिष्ठसगुत्ते णं अद्धट्ठाइं समणसयाइं वाएइ, थेरे मोरियपुत्ते कासवगुत्ते णं
अद्धट्ठाइं समणसयाइं वाएइ, थेरे अकंपिए गोयमसगुत्ते णं, थेरे अयलभाया
हारियायणगुत्ते णं ते दुब्बि वि थेरा तिब्बि तिब्बि समणसयाइं वाइंति, थेरे
मेयज्जे थेरे अज्जपभासे एए दुब्बि वि थेरा कोडिन्ना गुत्ते णं तिब्बि तिब्बि
समणसयाइं वाइंति ॥ से तेणट्ठेणं अज्जो-एवं वुच्चई, समणस्स भगवओ
महावीरस्स नव गणा इकारस गणहरा हुत्था ॥ ३ ॥

3. Samaṇassa Bhagavaō Mahāvīrassa jittḥē Indabhūi
aṇagāré Goyamasa-gutté ṇam, pancasamaṇasayāim vāēi; majjhi-
maē Aggibhūi aṇagāré Goyamasa-gutté ṇam pancasamaṇa
sayāim vāēi; kaṇiyasē aṇagāré Vāubhūi nāmēṇam Goyamassa-
gutté ṇam pancasamaṇasayāim vāēi; théré Ajja Viyatté
Bhāraddāē-gutté ṇam pancasamaṇasayāim vāēi; théré Ajja
Suhammé Aggivēsāyaṇa-gutté ṇam pancasamaṇasayāim

vāéi; théré Maṇḍiyaputté Vāsiṭṭhasa-gutté ṇam addhaṭṭhāi samaṇasayāim vāéi, théré Moriyaputté Kāṣava-gutté ṇam addhaṭṭhāim samaṇasyāim vāéi; théré Akampié Goyamasa-gutté ṇam, théré Ayalabhāyā Hāriyāyaṇa-gutté ṇam té dunni vi théra tinni tinni samaṇasayāim vāinti; Sé ténatthēṇam aḷḷo evaṃ vuccai. Samanassa Bhagavaṇo Mahāvīrassa nāva Gaṇā ikkārasa Gaṇaharā hutthā. 3.

3. Indrabhūti of Gautama gotra, the chief disciple of Śramaṇa Bhagavān Mahāvīra was giving religious lessons to five hundred ascetics; Agnibhūti of Gautama gotra, the second disciple was teaching five hundred ascetics; his younger brother, named Vāyubhūti वायुभूति of Gautama गौतम gotra, was teaching five hundred ascetic-disciples; Sthavira Ārya Vyakta व्यक्त of Bhāradvāja भारद्वाज gotra was teaching five hundred ascetic-disciples; Sthavira Ārya Sudharma आर्यसुधर्म of Agnavaiśya आग्नवैश्य gotra was teaching five hundred ascetic-disciples; Sthavira Manditaputra मण्डितपुत्र of Vāsiṣṭha वाशिष्ठ gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Mauryaputra मौर्यपुत्र of Kāśyapa काश्यप gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Akampita अकम्पित of Gautama गौतम gotra and Sthavira Acala Bhrāta अचलभ्राता of Hāritāyana हारितायन gotra, both of them together, taught three hundred ascetic-disciples each; Sthavira Mētārya मेत्रार्थ and Sthavira Ārya Prabhāsa आर्यप्रभास both of Kaundinya कौण्डिन्य gotra, both together were teaching three hundred ascetic-disciples each. It was, on that account, O Respected Sir, it is said, that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.

The names of Gaṇadhars, the number of Gaṇas and the number of ascetic-disciples receiving religious lessons under each Gaṇadhara, is shown in the accompanying Table.

TABLE.

Number	Names	Gaṇas	Number of disciples
1	Śrī Indrabhūti	1	500
2	Agnibhūti	1	500
3	Vāyubhūti	1	500
4	Ārya Vyakta	1	500
5	Ārya Sudharmā	1	500
6	Ārya Maṇḍita	1	350
7	Mauryaputra	1	350
8	Akampita	1	300
9	Acalabhrātā		300
10	Métārya	1	300
11	Ārya Prabhāsa		300
		9	

Here, Akampita and Acalabhrātā, both of them, were together, at the head of one Gaṇa, and each of them taught three hundred pupils and similarly Métārya and Ārya Prabhas, both of them, were together at the head of one Gaṇa; and hence, it is well-said that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.

Besides, Sthavira Maṇḍita and Sthavira Mauryaputra were brothers having one mother Vijayādēvi, but have different gotras derived from the gotras of their different fathers—the father of Maṇḍita was Dhanadēva धनदेव of Vāśiṣṭha-

gotra, and the father of Mauryaputra was Maurya मौर्य of Kāśyapa-gotra, as it was not forbidden for a widowed female, in that country, to have a re-marriage with another person, after the death of her former husband. 3.

४. सव्वे एए समणस्स भगवओ महावीरस्स इकारमवि गणहरा दुव्वालसंगिणो
.चउइसपुव्विणो सम्मत्तगणिपिडगधारगा रायगिहे नगरे मासिएणं भत्तेणं
अपाणएणं कालगया जाव सव्वदुक्खप्पहीणा । थेरे इंदभूई थेरे अज्जसुहम्मे
य सिद्धिं गए महावीरे पच्छा दुन्नि वि थेरा परिनिव्वया । जे इमे अज्जत्ताए
समणा निग्गंथा विहरंति, एए णं सव्वे अज्जसुहम्मस्स अणगारस्स आव-
च्चिज्जा अवसेसा गणहरा निरवच्चा वुच्छिन्ना ॥ ४ ॥

4. Savvé éé Samaṇassa Bhagavaō Mahāvīrassa ikkārasa
Gaṇaharā duvālasaṅgiṇo cauddasapuvviṇo sammatta-gaṇipida-
dhāragā Rāyagihē nagarē māsiṇam bhattēṇam apāṇaēṇam
kālagayā jāva savva-dukkhappahīṇā thēre Indabhūi théré
Ajja Suhummé ya siddhim gaé Mahāvīré pacchā dunni vi thērā
parinivvuyā, jé imé ajjatiāé samaṇā nigganthā viharanti, éé
ṇam savvé Ajja Suhammassa aṇagārassa āvavvijjā, avsésā
gaṇaharā niravaccā. 4.

4. All these eleven chief disciples of Śramaṇa Bhagavān Mahāvīra, were Dvādaśaṅginah द्वादशाङ्गिन - आचाराङ्गादि दृष्टि वादान्त
श्रुतवन्तः, स्वयं तत्प्रणयनात् Ācarāṅgādi dṛṣṭivādānta śrutavantaḥ,
svayam tatpraṇayanāt—well-versed in the twelve Āngas,
beginning with Ācārāṅga आचाराङ्ग and ending with Dṛṣṭivāda
दृष्टिवाद, were Caturdaśapūrvīṇah चतुर्दशपूर्विण. चतुर्दशपूर्वेत्तारः,
द्वादशाङ्गित्वं इत्येतेनैव चतुर्दशपूर्वित्वे लब्धे यत्पुनरेतदुपादानं तदंगेषु चतुर्दश-
पूर्वार्णां प्राधान्यव्ययानर्थं, प्राधान्यं च पूर्वाणां पूर्वप्रणयनात् अनेकविद्यामन्त्राद्यर्थ-
मयत्वात् महाप्रमाणत्वाच्च द्वादशाङ्गित्वं चतुर्दशपूर्वित्वं च सूत्रमात्रग्रहणेऽपि
स्थितिर्वाति तदपीहार्थमाह—Caturdaśapūrvīṇah caturdaśapūrvā vettārah,
dvādaśaṅgitvam ityéténaiva caturdaśapūrvitvè labdhé yat
punarētaḍupādānam tadaṅgēṣu caturdaśapūrvāṇām prādhanya-
khyāpanārtham prādhānyam ca pūrvāṇām purvam praṇayanāt,
anékavidyā—mantrādyarthamayatvāt mahāpramāṇatvācca dvā-

daśāngitvam caturdasapūrvitvam ca sūtramātragrahaṇēspi
 syāditi tadapihārthamāha—were experienced in the knowledge
 of the fourteen Pūrvas पूर्व. They are previously described as
 well-versed in the twelve Āngas, which include the fourteen
 Pūrvas; they are further described as Caturdasa pūrvīṇaḥ
 चतुर्दसपूर्विणः—experienced in the knowledge of the fourteen
 Pūrvas पूर्व, with the object of establishing the supremacy of
 the knowledge of the fourteen Pūrvas in the Twelve Āngas.
 Besides, these Pūrvas were composed before; they are full of
 meanings of Mantras मंत्र—Spells, incantations—and many other
 sciences and they are very authoritative and hence their
 supreme importance. The possession of the knowledge of the
 twelve Āngas and of the fourteen Pūrvas may relate only to
 the possession of the knowledge of the words only of the
 Sūtras; and to remove that doubt, the author says that the
 eleven chief disciples were समस्तगणिपिटकधारकाः—Samatta-gaṇi
 pidaga-dhāragā, समस्तगणिपिटकधारकाः Samasta-gaṇi-piṭaka
 dhārakāḥ—गणोऽस्यास्तीति गणी—भावाचार्यस्तस्य पिटकमिव—रत्नकरण्डकं—
 मिव गणिपिटकं—द्वादशांगी, तदपि न देशतः स्थूभद्रस्येव, किंतु, समस्तं,
 सर्वाक्षरसन्निपातित्वात्, तद्धारयन्ति, सूत्रतोऽर्थतश्च ये ते तथा Gaṇo'
 syāstīti Gaṇi-Bhāvācāryastasya piṭakamiva-raṇa karaṇḍaka
 miva Gaṇipitakam—Dvādaśāngi, tadapi na d śataḥ Sthūla-
 bhadrasyēva, kim tu, samastam, sarvākshar sannipātitvāt,
 taddhārayanti sūtrato'rthatasca yé té tathā—He who is at
 the head of a Gaṇa गण,—an assemblage of ascetics—is called a
 Gaṇi गणी, a Bhāvācārya; भावाचार्यगणिपिटकं भावाचार्यस्यपिटकं—रत्न
 करण्डकमिव—द्वादशांगी—तद्धारयन्ति ये ते—were possessors of the
 whole treasure-box of Knowledge, possessed by a Gaṇi or
 Bhāvācārya—Dvādaśāngi—like a little-box of wicker—work
 containing gems, not a portion of it, as was done by Mahātma
 Sthūlabhadra, because they knew all the words and the various
 combinations of the words of the Sūtras and their meanings
 and they went to Mokṣa मोक्षगता—acquired Liberation—became
 entirely destitute of all miseries—at Rājagriha, while remaining
 as firm as a tree, and observing a fasting without water for
 one month.

Sthavira Indrabhūti and Sthavira Ārya Sudharmā, both of them, attained Mokṣa मोक्ष, -Liberation, -after the Nirvāṇa निर्वाण-Final Emancipation; -Union with the Absolute-of Śramaṇa Bhagavān Mahāvīra, the remaining nine Gaṇadhars reached the Abode of the Blest, during the life-time of Śramaṇa Bhagavān Mahāvīra.

Only Sthavira Indrabhūti Gautama and Sthavira Ārya Sudharmā acquired Liberation after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, and all those Jain ascetics, perfectly free from all bonds, who are, even at present existing, are the disciples of the continuous family of disciples of Sthavira Ārya Sudharmā. The remaining nine Gaṇadhars having no continuous family of disciples, attained Mokṣa after entrusting their individual Gaṇa to Sthavira Ārya Sudharmā at their death-time.

It is said—

मासं पाओवगया सव्वेऽवि अ सव्वलद्धिसंपन्ना ।

वज्जरिसहसंधयणा समचउरंगा य संठाणा ॥ १ ॥

Māsam pāōvagayā savvēvi a savva-laddhi-sampannā;
Vajjarisaha-saṅghayaṇā samacaurangā ya saṅṭhāṇā.

1. All of them remained in meditation as firm as a tree, for one month, and all possessed supernatural powers. All possessed Varjariśabha वज्ररूषभ Constitution and a posture equal in all the four directions.

५ समणे भगवं महावीरे कासवगुत्तेण, समणस्स भगवओ महावीरस्स कासवगुत्तस्स अज्जसुहम्मे थेरे अंतेवासी अग्गिवेसायणसगुत्ते । थेरस्स णं अज्जसुहम्मस्स अग्गिवेसायणगुत्तस्स अज्जजंबूनामे थेरे अंतेवासी कासवगुत्ते । थेरस्स णं अज्जजंबूनामस्स कासवगुत्तस्स अज्जपमवे थेरे अंतेवासी कच्चायणसगुत्ते । थेरस्स णं अज्जप्पमवस्स कच्चायणत्तस्स अज्जसिज्जंमवे थेरे अंतेवासी मणगपिया वच्छसगोत्ते । थेरस्स णं अज्जसिज्जंमवस्स मणगपिउणो वच्छसगोत्तस्स अज्जजसमवे थेरे अंतेवासी तुंगियायणसगोत्ते । संकित्त-वायणाए ॥ ५ ॥

5. Samaṇe Bhagavam Mahāvīre Kāsava-gutté ṇam Samaṇassa Bhagavaṇ Mahāvīrassa Kāsava-guttassa Ajja Suhammé théré antévāsi Aggivésāyaṇasa-gutté; thérassa ṇam Ajja Suhammassa Aggivésāyaṇa-guttassa Ajja Jambū nāmé théré antévāsi Kāsava-gutté. Thérassa ṇam Ajja Jambū nāmassa Kāsava guttassa Ajja Pabhavé théré antévāsi Kaccāyaṇasa-gotté; thérassa ṇam Ajja Pabhavassa Kaccāyaṇa-gottassa Ajja Sijjambhavé théré antévāsi Maṇagapiyā Vacchasa-gotté. Thérassa ṇam Ajja Sijjambhavassa Maṇagapiyaṇo Vacchasa-gottassa Ajja Jasabhaddé théré antévāsi Tungiyāyaṇasa-gotté. Samkhitta vāyaṇāé.

5. Śramaṇa Bhagavān Mahāvīra of Kāśyapa-gotra had an ascetic-disciple Ārya Sudharmā अर्यसुधर्मा of अग्निवैश्यायनगोत्र Agnivaīśyāyana gotra. .

1. Sthavira अर्यसुधर्मा Ārya Sudharmā of अग्निवैश्यायन Agnivaīśyāyana-gotra had an ascetic-disciple named Sthavira अर्यजम्बू Ārya Jambū of काश्यप Kāśyapa-gotra.

2 Sthavira अर्यजम्बू Jambū of काश्यप Kāśyapa-gotra had an ascetic-disciple Sthavira अर्यप्रभव Ārya Prabhava of कात्यायन Kātyāyana-gotra.

3. Sthavira अर्यप्रभव Ārya Prabhava of कात्यायन Kātyāyana-gotra had an ascetic-disciple Sthavira अर्यशय्यभव Ārya Śayyambhava, of वत्स Vasta-gotra, father of मनक Manaka.

4. Sthavira अर्यशय्यभव Ārya Śayyambhava of वत्स Vasta-gotra, father of मनक Manaka, had an ascetic-disciple Sthavira अर्यशोभद्र Ārya Yaśobhadra of तुङ्गिकायन Tuṅgikāyana-gotra.

सुहम्मं अग्निवेसाणं, जंबूनामं च कासवं ।

पमवं कच्चायणं वंदे, वच्छं सिज्जंभवं तथा ॥ २३ ॥

4. Suhammam Aggivésāṇam Jambūnāmam ca Kāsavam Pabhavam Kaccāyaṇam vandé Vāccham Sijjambhavam taḥā (23).

I pay obeisance to Sudharmā (Swāmī) of Agnivēśāyana-gotra, and to Jambū (Swāmī) of Kāsyapa-gotra; also to Prabhava (Swāmī) of Kātyāyana-gotra, and to Śayyambhava (Sūrī) of Vatsa-gotra.

CHAPTER II.

NO. 1. KÉVALI BHAGAVĀN ĀRYA SUDHARMĀ SWĀMĪ.

Gaṇadbara Mahārāja Ārya Sudharmā Swāmī of अग्निवैश्यायन Agnivaiśyāyana-gotra, the fifth गणवर Gaṇadhara,—chief disciple—of Śramaṇa Bhagavān Mahāvira, was appointed as the āupreme Head of the Church, (B.C. 527) after the निर्वाण Nirvāṇa,—Final Emancipation—of Śramaṇa Bhagavān Mahāvira, as Gaṇadhara Mahārāja Indrabhūti Gautama, the first Gaṇadhara and the only other surviving Gaṇadhara, acquired केवलज्ञान Kévala Jñāna, Perfect Knowledge, just after the निर्वाण Nirvāṇa,—Final Emancipation—of Śramaṇa Bhagavān Mahāvira, and as such, he (Gaṇadhara Mahārāja Indrabhūti Gautama), being a Kévali, cannot be burdened with the care of twenty-four thousand Sādhus. Moreover, the Sādhus converted by Gaṇadhara Mahārāja Indrabhūti Gautama died early, and the other Gaṇadharas who died during the life-time of Śramaṇa Bhagavān Mahāvira, yielded up their pupils to Sthavira Sudharmā Swāmī. The headship, therefore, fell upon him.

Sthavira Sudharmā Swāmī was born in 607 B. C. the same year in which Gaṇadhara Mahārāja Indrabhūti Gautama was born. He lived 50 years as a householder, 42 years in छवस्थ Chadmastha state, and 8 years as a Kévali, and reached मोक्ष Mokṣa,—Final Emancipation, in his 100th year i.e. 20 years after the निर्वाण Nirvāṇa—Final Emancipation—of Śramaṇa Bhagavān Mahāvira in Mahāvira Samvat 20 or in 507 B. C.

No. 2. Kévali Bhagavān Ārya Jambū Swāmī.

Sthavira Jambū Swāmī was appointed as the Supreme Head of the Church, when Sthavira Sudharmā Swāmī became a Kévali in Mahāvira Samvat 12 or in 515 B. C.

Jambū Kumāra was the son of a very wealthy banker named ऋषभदत्त Rīṣabha Datta of Rājagriha राजगृह. His mother's name was धारिणी Dhārīṇī.

It is said:—

बाल्येऽपि केऽपि वैराग्याद् गृहीत्वा धर्ममादरात् ।

जम्बुकुमारवन्मुक्तिसातभाजो भवन्ति हि ॥ १ ॥

Bālye'pi ké'pi vairāgyād grihītvā dharmamādarāt;
Jambū kumāravanmuktisātabhājo bhavanti hi

1. Some persons having carefully practised धर्म Dharma,—Religious rites,—out of indifference to worldly objects even during their childhood, certainly become the enjoyers of the happiness of मुक्ति Mukti—Final Emancipation,—like Jambū Kumāra.

When Śramaṇa Bhagavān Mahāvira came to Rājagriha राजगृह Nagari, god विद्युन्माली Vidyunmālī went there for the purpose of giving his respects to the Ommscient Lord. On seeing that the god Vidyunmālī's beauty was more brilliant than that of all other gods, King Śrēṇika, folding his two hands in respectful salutation, requested Śramaṇa Bhagavān Mahāvira to explain him the cause of his surpassing brilliance, and, also, as to what religious austerities he must have practised during his previous life.

Śramaṇa Bhagavān Mahāvira, narrated the account of the previous life of Vidyunmālī. After hearing it, King Śrēṇika said “O Lord! on leaving his divine existence, where will god Vidyunmālī be born in his future life ?

Śramaṇa Bhagavān Mahāvira then said, “ On the seventh day from now, god Vidyunmāli, on leaving his divine existence, will take birth as a son to Śēṭh Rīṣabha-datta of this town. On acquiring केवलज्ञान Kēvala Jñāna,-Perfect Knowledge- he will eventually acquire मोक्षपद Mokṣa Pada,-the State of Final Emancipation. There will be no other Kēvali after him.

The four wives of god Vidyunmāli, having respectfully bowed down, said “ O Venerable Lord ! What will be our गति Gati, Re-birth in future ?

Sramaṇa Bhagavān Mahāvira replied “ You will be born as daughters of wealthy merchants and you will be married to Jambū Kūmāra.

On hearing this excellent account, god Vidyunmāli and his four wives performed dancing in front of the Lord. The delighted god Vidyunmāli then went to his celestial residence in company with his four wives.

One day, when Sthavira Ārya Sudharmā Swāmi, the fifth गणधर Gaṇadhara of Śramaṇa Bhagavān Mahāvira, came to वैभारगिरि Vibhāragiri,-Mount Vaibhāra,-one of the five mountains near Rājagriha, धरिणी Dhārīṇī, the wife of Śēṭh Rīṣabha-datta, went there for the purpose of giving her respects to the Venerable Saint. At the end of देशना Désanā,-Preaching,-while Gaṇadhara Mahārāja Sudharmā Swāmi was explaining the subject of जम्बुवृक्ष Jambū Vrikṣa, before the assembly, Dhārīṇī, the wife of Śēṭh Rīṣabha-datta, asked “ O Venerable Sage, will I have a son or not ? ” Gaṇadhara Mahārāja Sudharmā Swāmi replied ‘ O महासति Mahāsati,-pattern of wifely fidelity, it is not proper for Sādhūs to give instructions for a censurable act. Still however, ascertaining the advent of highly meritorious actions, Sādhūs, at times, suggest blameless methods, you should, therefore, observe one hundred and eight आचम्यानि Ācāmlāni, Only one meal at mid-day in which scum of parched rice or some other tasteless insipid grain food and boiled water is used. You will have a male-

child indicated by the dream of a जम्बूवृक्ष Jambū Vrikṣa, Jambū Tree." Dhāriṇi then went to her house and commenced the vow of आचाम्लतप Ācāmla Tapa, the Ācāmla Tapa,—as suggested by the great sage.

विद्युन्मालि देव Vidyunmāli-déva,—the celestial being Vidyunmāli,—on leaving his celestial residence, took the form of a foetus in the womb of Dhāriṇi, as indicated by the vision of a जम्बूवृक्ष Jambū Vrikṣa, Jambū Tree, in her dream. In due course of time, Dhāriṇi gave birth to a male child. The child was named जम्बूकुमार Jambū Kumāra.

At that time, पद्मावती Padmāvatī, the wife of समुद्रप्रिय शेठ Samudra-priya-Sheth gave birth to a daughter named समुद्रश्री Samudras̥rī.

कमलमाला Kamala-mālā, the wife of समुद्रदत्त शेठ Samudra-datta Shéth, gave birth to a daughter named पद्मश्री Padmas̥rī.

विजयश्री Vijayaśrī, the wife of सागरदत्त शेठ Sāgara-datta Shéth, gave birth to a daughter named पद्मसेना Padmasénā and.

जयश्री Jayaśrī, the wife of कुबेरदत्त शेठ Kubéra-datta Shéth gave birth to a daughter named कनकसेना Kanaka-sénā.

The four wives of Vidyunmāli Déva on leaving their celestial abode, assumed the form of foetuses in the wombs of the wives of the above-mentioned wealthy merchants of Rājagriha and in due course of time, were born as their above named daughters.

Besides these, कमलावती Kamalāvatī, wife of कुबेरसेन Kubérséna gave birth to a daughter named नभःसेना Nabhaśénā.

सुषेणा Suṣeṇā, wife of श्रमणदत्तशेठ Śramaṇa-datta Shéth gave birth to a daughter named कनकश्री Kanakaśrī.

वीरमति Viramati, wife of वसुषेण Vasuṣeṇa gave birth to a daughter named कनकवती Kanakavati.

जयसेना Jayasēnā, wife of वसुपालित Vasupālita gave birth to a daughter named जयश्री Jaysrī.

These eight girls, when attaining youth, were desirous of marrying Jambū Kumāra. The parents of Jambū Kumāra thought that these eight girls will be offered for marriage with their son Jambū Kumāra. Accordingly they became the wives the Jambū Kumāra.

श्री सुधर्मा स्वामी Śrī Sudharmā Swāmī, the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra happened to arrive into a pleasure-garden of the town. A large multitude of people went there to hear the preaching. Jambū Kumāra, also, went there. Gaṇadhara Mahārāja Śrī Sudharmā Swāmī then commenced the preaching thus:—

१ भवेद्भवार्णवः पुंसां सुतरः सुतरामसौ ।

न्यञ्चनोदञ्चनोग्राश्चे-न्न स्युः श्रीचयवीचयः ॥ १ ॥

1. Bhavédbhavārṇavaḥ pumsām sutarah sutarāmasau ;
Nyancanodancanogrāscé-nna syuḥ śrīcaya-vīcayaḥ.

1. If there were no ups and downs of wealth in the form of increase and loss, this forest of worldly existence would have become exceedingly easy to cross.

२ मेघानामिव लोकानामायुर्गलति नीरवत् ।

चपलेव चला लक्ष्मीः, पाण्डुदेवैति विश्रसाम् ॥ २ ॥

2. Méghānāmiva lokānāmāyurgalati niravat ;
Capalēva calā laxmiḥ paṇḍutēvaiti viśrasām 2.

३ तत्रायुषा च लक्ष्म्या च वपुषा चास्थिरात्मना ।

चिरं स्थिरतरं रत्न-त्रयं ग्राह्यं विवेकिना ॥ ३ ॥

3. Tatrāyusā ca lakshmyā ca vapuṣā cāsthirātmanā ;
Ciram sthirataram ratna-trayam grāhyam vivēkinā.

2-3. The life of people vanishes like the water of clouds; wealth is fickle like lightning and the whiteness of fleeting clouds, therefore, judicious persons unsteady with regard to term of life, wealth, and body, should always accept the more stable रत्न-त्रय Ratna-traya. The three jewels-viz सम्यग् ज्ञान Samyag Jñāna, Right Knowledge सम्यग् दर्शन Samyag Darśna Right Preception and सम्यग् चारित्र Samyag Cāritra-Right Conduct.

४ तत्रोपाश्रयभेषज्य-पुस्तकान्नांशुकादिभिः ।

सहाय्यं ज्ञानिनां तन्वन ज्ञानमाराधयेद्गृही ॥ ४ ॥

4. Tatropaśraya-bhaiṣajya-pustakānnānsūkadibhiḥ;
Sahāyyam, jñāninām tanvan jñāmārādhayédgrihī.

4. A house-holder, rendering assistance to persons with higher knowledge, by the giving of उपाश्रय Upāśraya, Place of Refuge, भेषज्य Bhaiṣajya, Medicines, पुस्तक Pustaka-Books आंशुक Ānsūka, clothes, etc, adores ज्ञान Jñāna,-Knowledge.

५ संघवात्सल्यजैनेशवेक्ष्ययात्रार्चनादिभिः ।

प्रभोः प्रभावयन्तीर्थं, सम्यग् सम्यक्त्वमर्जयेत् ॥ ५ ॥

5. Saṅghavātsalya Jainéśavéśmayātrā-r-canādibhiḥ;
Prabhoḥ prabhāvayan stīrtham samyag samyaktvamarjayét.

६ भक्त्या चारित्रपात्रेषु, तथा ऽऽवश्यककर्मभिः ।

तपोभिरपि चारित्रं, गृहमेधी समेधयेत् ॥ ६ ॥

6. Bhaktyā cāritrapātréṣu tathā āvaśyaka-karmabhiḥ;
Tapobhirapī cāritram griha-médhi samédhayét.

5-6. A house-holder, adoring the Sacred Places of the Jinéśvara to which pilgrimages are made for expiation of sins, by love for community, temples of Jinéśvaras, pilgrimage, and worship, rightly acquires सम्यक्त्व Samyaktva,-Right Belief. By devotion towards persons of virtuous character, by the

practice of daily religious rites, and by the practice of austerities the house-holder acquires Right Conduct.

७ काले पाठादिभिर्ज्ञान-मशङ्काद्यैश्च दर्शनम् ।

मूलोत्तरगुणैः शुद्धैश्चारित्रं भजते यतिः ॥ ७ ॥

7. Kālē pāthādibhi-r-jñānamaśankādyaiśca darśanam;
Mūlōttara guṇaih śuddhai s-cāritram bhajaté yatih.

7. An ascetic devotes himself to ज्ञान Jñāna-Right Knowledge by study at the right time etc, to दर्शन Darśana, Right Perception, by avoidance of doubts etc. and to चारित्र Cāritra, Right Conduct, by faithfully observing the original and subsidiary vows.

८ इति रत्नत्रयाल्लेभे, हतमोहतमो नरैः ।

चिराद्गृहस्थैःसद्योऽपि, यतिभिः शाश्वतं पदम् ॥ ८ ॥

९ ये तु मोहग्रहग्रस्ताः, प्रमादस्य वशं गताः ।

अशरण्यैर्भवारण्ये, भ्रमितव्यं सदापि तैः ॥ ९ ॥

8. Iti ratna-trayāllébhé, hatamohā-tamo naraiḥ;
Cīrād grihasthiḥ sadyo'pi yatibhiḥ śāśvatam padam 8

9. Yé tu mohagraha-grastāḥ pramādasya vaśam gatāḥ;
Aśaraṇyai-r-bhavāraṇyé bhramitavyaṁ sadāpi taiḥ. 9

8. In this way, after the acquisition of रत्नत्रय Ratna-traya, The Three Jewels, शाश्वतं पदम् Śāśvatam Padam, the Rank of Eternal Happiness, is acquired, even immediately by ascetics and after a long time, by householders who have dispelled the darkness of मोह Moha-Infatuation.

9. Those however, who have become enslaved by the grip of मोह Moha, and who are under the influence of प्रमाद Pramāda-Carelessness, always roam about helplessly in the forest of worldly existence.

Having heard the religious preaching, Jambū Kumāra became desirous of संयम Samyama,—Renunciation of the world. The venerable, priest refused to give him दीक्षा Dikṣā,—Initiation into an Order of Monks—without the consent of his parents. When Jambū Kumāra was returning home, anxious of taking शीलव्रत Śīla-vrata,—the Vow of Celibacy,—he saw, on the way, that राजगृह नगर Rājagriha Nagari,—the town of Rājagriha—was surrounded by enemies and that stones were thrown by machines-worked by servants of the King, sitting on the fortress. Thinking this event to be a source of impediment, Jambū Kumāra came back to Gaṇadhara Mahārāja Sudharmā Swāmī and took the Vow of Celibacy from him.

He, then, returned home and respectfully addressing his parents, he said. “O Father and Mother! I am desirous of taking भागवति दीक्षा Bhāgavati Dikṣā,—Initiation into an Order of Monks—promulgated by the Jinésvaras. Please, therefore, give me your consent. His parents replied. “You are our only son. We shall be helpless without you. In that case, what will be our condition? We are desirous of marrying you eight handsome girls. Fulfil, therefore, our well-cherished desires.” Jambū Kumāra, well-considering the words of his parents, said, “I will marry the girls, if you are very keen about it; but in case, I am able to duly enlighten them in religious subjects, they will willingly accept दीक्षा Dikṣā, along with me. If however, I am not able to convince them, I will remain a house-holder.” Jambū Kumāra, then, told the parents of his wives-elect, “I am anxious to have भागवति दीक्षा Bhāgavati Dikṣā,” and eventually all of them informed their respective daughters “Jambū Kumāra is anxious to have भागवति दीक्षा Bhāgavati Dikṣā, after duly instructing you in religious subjects soon after his marriage with you.” All the eight girls went to Jambū Kumāra, and said “We have already accepted you as our husband. You will be our Lord during this life. If however, such an union is impossible, we all of us will take भागवति दीक्षा Bhāgavati Dikṣā at your hands. In case, however, we become competent to attract you more and more towards

the pleasures of this world, you will have to become our husband. Otherwise, we will renounce the world, and take दोक्षा Dikṣā along with your worthy self. '

On the auspicious day of his marriage, Jambū Kumāra sitting on a gorgeously-caprisoned elephant, and being fanned on both sides by milky-white yāk chowries, and with a large richly embroidered umbrella held over his head, went to the house of his fathers-in-law, and married the eight girls. He then returned home, under great celebration, along with his eight newly-married wives, and wealth amounting to ninety crore gold-coins was given by his fathers-in-law as his private property.

On the second day of his marriage, Jambū Kumāra took his eight recently-married wives, at Sun-set, to the seventh storey of his palatial building, for the purpose of instructing them in religious matters.

Now, it so happened that King विन्ध्य Vindhya, of जयपुर Jayapura, near विन्ध्यागिरि Vindhya Mountain, disregarding the birth-rights of his eldest son प्रभव Prabhava, gave away his whole kingdom to his younger son सुप्रभव Suprabhava.

Prabhava enraged at this insult, went to a पल्ली a Palli, -a settlement of wild tribes,-became the head of five hundred robbers, and commenced robbery with them in neighbouring kingdoms and towns. There, Prabhava acquired two mysterious spells viz 1 अवस्वापिनी Avasvāpinī, sleep-producing and 2 तालोद्घाटिनी Tālodghātini, opening of locks.

Hearing that marriage-celebration of Jambū Kumāra had taken place on a grand scale, Prabhava, entered the house of ऋषभदत्त शेट Rīṣabha-datta Śēṭh at Rājagriha during night, and having opened the locks by the तालोद्घाटिनी विद्या Tālodghātini Vidyā,-the art of opening locks, and having put all the members of his family, to sleep by the अवस्वापिनी विद्या Avasvāpinī Vidyā,-the art of putting to sleep,-plundered his whole house with the aid of his five hundred comrades.

Prabhava then went to the place where Jambū Kumāra was instructing his beautiful wives, sitting beside him, decorated with costly garments and precious ornaments, and he tried to induce all of them to sleep. Under the influence of the spell, the eight wives of Jambū Kumāra fell to sleep, and Prabhava, commenced taking away their ornaments, but it had no effect on Jambū Kumāra.

Meanwhile Jambū Kumāra made all the robbers immovable and they stood fixed like pictures painted on a wall. Prabhava, highly disquieted, said "O Jambū Kumāra! You teach me your स्तम्भनीविद्या Stambhīnī Vidyā,—the art of making objects immovable,—and I will teach you Avāsvāpīnī Vidyā and Talodghātīnī Vidyā. Jambū Kumāra said "What use have I for these vicious arts? I am going to instruct my eight wives during the night and renouncing all my wealth, I am going to take भगवत दीक्षा Bhāgavati Dīkṣā in the morning.

Prabhava was greatly astonished on hearing these words, and he said "Why do you abandon these various pleasures of the world, and take Dīkṣā? Jambū Kumāra said "O Prabhava! These so-called pleasures of the world are like मधुबिन्दु Madhū-bindu, a drop of honey, Prabhava said "What is that drop of honey? Jambū Kumāra, thereupon, narrated the story of मधुबिन्दु Madhu Bindu and पुरुष Puruṣa,—the man.

THE STORY OF MADHU BINDU AND THE MAN.

A poor man started on a journey to a distant land, in company with a leader of a trading caravan for the purpose of acquiring wealth. On the way, the caravan was plundered by robbers. The poor man ran away. While running forward, he saw a huge furious elephant, quickly following his foot-steps with the object of injuring him. Out of fear of being killed, while looking around here and there, the miserable man fell into a well. When falling into the well, he happened to take hold of a branch of a Banyana Tree, standing in close proximity of the well, and kept himself hanging there. with the aid of

the branch of the tree. The man saw a large boa-snake in the centre, and four ordinary snakes in the four corners, with their mouths opened wide.

On looking upwards, the poor man saw one white and one black rat, biting off the branch of the Banyana Tree to which he had remained hanging. On the tree, there was a large hive of bees from which the bees were flying out and stinging him. The elephant came up and began to shake the Banyana Tree. Thus, when the miserable man saw that the elephant was trying to pull down the tree, rats were biting off the branch of the tree to which he was hanging, and that there were large snakes underneath, he was greatly terrified.

But, eventually, on tasting a drop of honey falling into his mouth, he felt himself happy.

It is said—

१ विषयगणः कापुरुषं करोति वशवर्तिनं न सत्पुरुषम् ।

बध्नाति मशकमेव हि लूतातन्तुर्न मातङ्गम् ॥ १ ॥

1. Vaṣayagaṇaḥ kāpuruṣam karoti vaśavartinam na satpuruṣam;
Badhnāti maśakaméva hi lūtātantu-r-na mātaṅgam

1. Sensual enjoyments make a contemptible person submissive, but they do not subdue a wise man. A thread of a spider's web, binds a mosquito only, but not an elephant.

२ ददाति तावदिमे विषयाः सुखं,

स्फुरति यावदियं हृदि मूढता ।

मनसि तत्त्वविदां तु विचारके,

क्व विषयाः क्व सुखं क्व परिग्रहः ॥ २ ॥

2. Dadāti tāvadimé viṣayāḥ sukham, sphurati yāvadiyam
hridi mūḍhatā;
Manasi tāttvavidām tu vicāraké, Kva viṣayāḥ kva
sukham, kva parigrahaḥ.

2. These sensual enjoyments give pleasure, so long as there exists bewilderment at heart. But, in the competent hearts of wise persons there is no room, for sensual enjoyments, for a desire for pleasure, and none for property.

At that time, a विद्याधर Vidyādhara,—an aerial genius,—flying in the air, on seeing the miserable man hanging in the well, out of compassion for him, went to him and said, “O worthy man! You take hold of my hand and resting on it, try to come out of the well.” The miserable man said, “You wait for some time, and let this drop of honey fall into my mouth.” The Vidyādhara told him repeatedly for a long time, but the miserable man did not leave off the transient pleasure of the taste of a drop of honey and he did not come out of the well. The vidyādhara then went away to his celestial abode, and the man suffered great agonies there.

Jambū Kumāra addressing Prabhava, said “In the same manner, O Prabhava! I am deeply engrossed in this unprofitable world for the sake of transient pleasure.

The उपनयः Upanaya, Application of the story, is this:—

The miserable man is the man of the world; the dreadful forest is the worldly existence, the elephant is death; the well is the world of mortals; the boa-snake is hell; the four ordinary snakes are the four कषायः Kasāyas-Passions—viz क्रोधः Krodha, Anger, मानः Māna Pride, माया Māyā, Deceit, and लोभः Lobha, Greed; the Banyana tree is the allotted term of life; the two rats are the bright and the dark fortnights of the months; the honey-bees are the innumerable maladies of the body; the drop of honey is the taste of the sensual enjoyments; the Vidyādhara is the worthy Guru. He who renounces the unprofitable world, attains मुक्तिः Mukti, the State of Final Beautitude. Others, suffer the pangs of terrible miseries in hell like the miserable man of the story.

Prabhava then said “O Jambū Kumāra! having renounced your affectionate mother and father, your wives, and your

relatives, why do you accept the great vow of दीक्षा Dikṣā. Initiation into an Order of Monks? Jambū Kumāra said "Hear a story about the worthlessness of worldly pleasures from me."

The story runs as follows:—

In the city of Mathurā, a prostitute named Kubéra-sénā, after an intercourse with some unknown person, gave birth to a twin, consisting of one boy and one girl. After eleven days, the procuress said, "Children cannot be nourished at our house." You therefore leave them off at some deserted place." The prostitute, thereupon, having put on a ring of gold, inscribed with the name कुबेरदत्त Kubéra-datta and कुबेरदत्ता Kubéra-dattā respectively on the finger of the two children and having placed them in a wooden box, left the box swimming in the waters of river यमुना Yamunā, River Jamnā.

When the box came to सूर्यपुरनगर Sūryapura Nagara, the town of Sūryapura, two merchants of the town took it and on opening the box, one of them took the boy with him and the other took away the girl. In accordance with the inscription on the rings, the two children were named Kubéra-datta and Kubéra-dattā respectively. When both the children grew up to mature age, the merchants married them with each other. After marriage, when both of them happened to see each other's rings, while they were amusing themselves in their palatial building, Kubéra-datta on reading the names on the rings, thought that the relation between both of them must be that of a brother and a sister. Kubéra-dattā also thought so. Both of them, on inquiring from their respective parents were informed that both of them were obtained from a wooden-box rescued from the waters of the river Jamnā.

Kubéra-dattā, disgusted with the idea of having formed matrimonial relation with her own brother, renounced the world and became a साध्वी Sādhvī, nun,

• Kubér-datta taking much commodity with him, went to Mathurā for the purpose of trading there. At Mathurā, Kubér-

datta kept the prostitute Kubéra-sénā, as his wife. By her, he had a male child.

In course of time Kubéra-dattā acquired अवधिज्ञान Avadhi Jñāna, -Visual Knowledge, -and on seeing this detestable connection, went to Mathurā, with the permission of her गुरुणो Guruṇi, -Chief Nun, -for the purpose of instructing them.

Kubéra-dattā, lived there in an Upāśraya near the house of Kubéra-sénā. With the idea of instructing her mother Kubéra-sénā, and her brother Kubér-datta, the Sādhvī Kubéra-dattā went to the house of Kubéra-sénā, and commenced rocking up and down the cradle in which the child was sleeping, saying. "O son of Kubéra-datta, sleep. O brother of Kubéra-datta sleep etc. On hearing such contradictory words of the Sādhvī, Kubéra-datta asked her "Why do you talk thus? Sādhvī Kubéra-dattā, then, showed him the ring with the name inscribed on it, and said, "This prostitute Kubéra-sénā is our mother, I am your sister, etc " In this way, she narrated the eighteen kinds of relations existing between Kubéra-sénā and the child.

Kubéra-datta was greatly ashamed to hear it and he began censuring his own self for his improper conduct. He then gave away all his property in charity, and took भगवति दीक्षा Bhāgavati Dīkṣā, -Initiation into the Order of Monks-instituted by the Tīrthaṅkaras. Having practised severe austerities, Kubéra-datta went to heaven at the end of his life.

Kubéra-sénā, too, condemning her bad conduct, left off her profession of prostitution, became a अश्रविका Śrāvikā, -a woman sincerely following the tenets of the Tīrthaṅkaras -and having rigidly observed the duties of a true Jain, she went to heaven."

On hearing the above narration of the story, Prabhava said, "O Jambū Kumāra! You are son-less. How will you have a prosperous future in your next life? Because,

It is said—

१ अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।

तस्मात्पुत्रमुखं दृष्ट्वा, स्वर्गं गच्छन्ति मानवाः ॥ १ ॥

1. Aputrasya gati-r-nāsti svargo naiva ca naiva ca ;
Tasmātpuṭra-mukham dṛiṣṭvā svargam gacchanti mānavāḥ.

1. A son-less individual does not possess a prosperous future in the next life. He decidedly cannot go to heaven. Therefore, people go to heaven, after seeing the face of a son.

Jambū Kumāra said—

१ अनेकानि सहस्राणि कुमार-ब्रह्मचारिणाम् ।

स्वर्गं गतानि राजेन्द्र ! अकृत्वा कुलसन्ततिम् ॥ १ ॥

1. Anékāni sahasrāṇi kumārabr-ahmacāriṇām;
Svargam gatāni Rājendra ! a-kritvā kula-santatim.

1. O King ! many thousands of bachelor religious students have gone son-less to heaven, without prolonging their continuous family.

Many persons with sons, go to hell. Now, Listen,

“In a beautiful city, named तामलिनी Tāmalinī, resembling the divine capital of Indra, there lived a wealthy merchant named महेश्वरदत्त Mahēśvaradatta. He was daily practising sacred ablutions, sacrifices, oblations to the manes etc. He had a wicked wife named नागिला Nāgilā. On the funeral day of his dead father, the merchant killed a large bull, and was eating his flesh along with his family-members. At that time, a mendicant came there on a begging tour, but on seeing the merchant partaking of the flesh of a bull, he returned back, repeating the following verse:—

पुष्पाति स्वपितुर्मांसैः शत्रुमुत्सङ्गसङ्गिनम् ।

विधत्ते च पितुः श्राद्धमहो मोहस्य विस्मितम् ॥ १ ॥

1. Pusṇāti svapitu-r-mānsaih śatrumutsaṅga-saṅginam;
Vidhattè ca pituḥ śrāddhamaho Mohasya vismitam.

1. See! this man gives oblation to his dead father, and he nourishes the boy-his enemy sitting in his lap-with the flesh of his own father. Look at the wonder of मोह Moha,-Infatuation.

On hearing the mendicant speaking thus, the merchant went out of his house and asked him "O Muni! Why do you utter such useless talk? The mendicant replied "The paramour of your wife Nāgilā was your enemy. You killed him and he was born as a son to your wife. Your father, after death became this bull. You killed him and you are now eating his flesh. Besides, the bitch licking the bones of the bull, is your mother अंबा Ambā. She was beaten with a stick, and she is crying. I uttered this śloka with the object of instructing you.'

The merchant said "What is proof of the truthfulness of your words?" The mendicant replied"—

अन्तर्गहं शुनी नीता जातजातिस्मृतिः सती ।
रत्नजातं तदेषा तन्नि-खातं दर्शयिष्यति ॥ १ ॥

1. Antargriham śunī nitā jāta-jāti-smritih satī;
Ratnajātam tadēṣā tannikhātam darśayiṣyati.

1. When this bitch is led into the house, she will show the heap of jewels buried in the ground, as she has acquired जातिस्मृति Jāti smriti,-Remembrance of former life." Saying, so the mendicant went away. As fore-told by the mendicant, the bitch showed the valuable treasure. The merchant, considering the oblation to the manes as useless, commenced practising the Jaina Dharma preached by the mendicant.

On hearing the above-mentioned stories, Prabhava, becoming enlightened in Jain Dharma, renounced the world and took Dikṣā along with his 500 comrades.

. समुद्राश्री Samudraśrī addressing Jambū Kumāra, said, " O Master! Beware that you may not become the recipient of sorrow, like the farmer बक Baka, by abandoning sensual enjoyments already in your possession. Now, hear the story about Baka farmer:—

STORY OF BAKA FARMER.

In a village named सुसीमा Su-sīmā, there lived a farmer named बक Baka. During the rainy season, he produced gram, wheat, Kodrava (inferior corn eaten by poor people) kidney beans and other kinds of corn in his field, and one day, he went to the house of his daughter at Mālavā, where he was fed with गुडमण्डक Guda-maṇḍaka, large and very thin cakes made of wheaten flour and molasses, by his daughter. The farmer inquired "How is molasses prepared." His daughter and other relatives replied, "Dig a well and then, grow wheat and sugar canes." Acting on the advice received from his daughter and others, the farmer, bought seeds for wheat-growing, went immediately to his native place, and commenced the plucking out of corn-plants grown in his field. When his relatives and acquaintances asked him the reason for his awkward behaviour, he said "I want to produce wheat and sugar-cane in this field. We shall eat sweet cakes prepared with molasses. We have become disgusted with the eating of such inferior corn." His relatives told him "Such corn will not grow in this land." Although remonstrated with a good deal by his relatives, the farmer did not care for their advice, but proceeded on with the work of up-rooting the corn-plants from his field. He then commenced digging out a well. He dug out very low in the ground, but he could not get a drop of water from it. The corn-seeds that he brought from his daughter's village were decomposed. The pulses and other inferior corn grown in his field, were up-rooted and thrown away. The farmer lost every thing by endeavouring to obtain an inappropriate article.

In the same manner, my dear husband, lest you may not

be deprived of the pleasure of sensual enjoyments of this world, and lest you may not become unhappy like the farmer Baka, by discarding your wives and other objects of enjoyment already in your possession.

Jambū Kumāra replied “I am not like the greedy crow, who was very fond of flesh, that I may become unhappy. Now, hear the crow’s story.

THE STORY OF THE GREEDY CROW.

A rutting elephant living on Mount विन्ध्य Vindhya, distressed with thirst, during summer, one day went to रेवानदी Rēvā Nadi,—River, Narmadā. There, his feet slipped down and he fell down into the river, like a huge mountain-peak tumbling down. On seeing that the elephant was dead, jackals came there, and began eating his flesh. They, then, made a big hole in the upper aperture of his body. Many crows used to enter the hole and feel themselves happy by eating his flesh. While one crow entering his body was busily engaged in eating away flesh from the interior of his body, the aperture of his body, contracting under the influence of heat, became closed up tight and the greedy crow remained inside.

With the advent of the rainy season, the dead body of the elephant was led into the great ocean. Constantly wet with cold water, the dead body became enormously swollen, the aperture opened wide and the imprisoned crow came out. As he looked around, he saw water everywhere. The distressed crow repeatedly fled up and could find nothing but the dead body to sit on, but there was no end of the ocean. The dead body of the elephant, filled up with water was drowned into the ocean and along with it, the crow died by drowning

Jambū Kumāra addressing his wife said “O Dear !

काकवत्करिणः काये, नारीदेहेऽनुरागवान् ।

कथं प्रिये ! न मज्जामि, सोऽहं मोहाम्बुधाविव ॥ १ ॥

1. Kākavat kariṇaḥ kāyē, nāridéhé'nurāgavān;

Katham priyé! na majjāmi so'ham mohāmbudhāviva.

1. O dear! How can I not be drowned in the Ocean of Moha, (infatuation) by attachment to the body of a female, like the crow attached to the body of the elephant ?

पद्मश्री Padmaśrī addressing Jambū Kumāra said, "O dear husband! You may not perhaps become a loser in both ways like the monkey.

The story of the monkey runs as follows:—

STORY OF THE MONKEY.

King Arikésari of हस्तिनागपुर Hastināgapura, went, one day, for hunting along with a number of other kings in a distant country. While wandering from forest to forest, rain commenced to fall in heavy torrents, and the king had to seek shelter in a thick bower of creepers. When the rain ceased falling, he came near a lake. On seeing there a very handsome girl resembling a celestial maiden, the king was greatly delighted. The young girl well-decorated with valuable ornaments was taken by the king to his palace. There, he married her and made her, his chief queen. The king, then, began to enjoy the pleasures of the senses, like an Indra with his wife Indrāṇi.

When the King Arikésari and his new queen, were one day, sitting in his picture-room, a juggler, amusing the public by his sports with a monkey, while going from village to village and town to town, came there, and commenced playing with the monkey. On seeing the queen, who was sitting on the lap of the king, the monkey did not jump about, and he did not dance. The juggler beat him a good deal, but to no purpose; the monkey kept staring only at the lotus-like face of the queen. The juggler became greatly embarrassed. The monkey kept weeping all the while.

On seeing the monkey, the queen said " O monkey! I remonstrated with you, but you became very avaracious. Now, be wise and dance. Leave aside your remorse. Do not weep.

Because,

गते शोको न कर्तव्यो, भविष्यं न च चिन्तयेत् ।

वर्तमानेन कालेन, वर्तयन्ति विचक्षणाः ॥ १ ॥

1. Gaté śoko na kartavyo, bhavisyam na ca cintayét;
Vartamānéna kālēna, vārtayanti vicakṣaṇāḥ.

1. One should not feel sorry for what is past, and he should not think about the future. Clear-sighted persons, act in accordance with the present time.

खेदं मुक्त्वाऽधुना सद्यस्त्वं नृत्यं कुरु वानर ! ।

यादृशं क्रियते कर्म तादृगाप्नोति मानवः ॥ २ ॥

2. Kḥédam muktva'dhunā sadyastvam nrityam kuru vānara!
Yādrī am kriyaté karma tādrigāpnoti mānavah. 2.

2 O mo key! Leaving aside your grief, now dance immediately. Mankind obtains (a recompense) similar to the actions he does.

The monkey thus advised, pleased the king by wonderful dancing unfraudulently performed. Having satisfied the owner of the monkey with wealth, the king asked his queen, "Who is this monkey? and why did he weep? The queen said, 'O Lord! At Padmadraha, in the Nandana forest, there lived a couple-a male monkey and a female monkey. Becoming distressed with excessive heat, one day, the couple jumped into water, from the branch of a tree. Having fallen into water, the couple was transformed into a human couple-a male and a female. The monkey said, "As human beings, we shall have to work hard for cultivation and other trades; as beasts we shall have to suffer much hardship from exposure to cold, and

heat. Better, if we attain a celestial form. We will then enjoy all sensual pleasures. Let us, therefore, jump again into the water, and we shall assume celestial forms." Thereupon, the female said, "This existence is sufficient for both of us. We should now become very avaracious."

Because,

लोभमूलानि पापानि, रसमूलाश्च व्याधयः ।

स्नेहमूलानि दुःखानि, त्रीणि त्यक्त्वा सुखी भव ॥ १ ॥

1. Lobhamūlāni pāpāni, rasamūlā-sca vyādhayah;
Snēha-mūlāni duḥkhāni trīṇi tyktvā sukhī bhava.

1. Evil deeds have avarice at their bottom; diseases have (derangement) of humours at the bottom; miseries have attachment at the bottom. Having abandoned the three (causes), be happy.

Forbidden repeatedly, he did not listen to the advice of his wife, but he jumped again into the water and was transformed as a monkey. He jumped again and again into the water but his apish form did not disappear. "I am the female monkey transformed as a human female, who had been taken from the forest to your palace. This monkey became attached to the juggler. Now, seeing me, the monkey lamenting his own evil action, was weeping. I also recognised the same monkey." The queen having admirably observed her religious duties became very happy. The monkey remained miserable for a long time.

In the same manner, O Lord! having acquired the happiness of the pleasures of immense wealth and beautiful wives, you will become miserable like the monkey, desirous as you are of the happiness of the maiden Mukti, मुक्ति Liberation. You should not therefore abandon your wives, who are like divine damsels.

Thus ends the story told by Padmaśrī.

Jambū Kumāra then said, " People enjoying many varied pleasures are not satisfied like अंगारकारक Angārākāraka.

THE STORY OF ANGĀRAKĀRAKA.

At the town of चन्द्रपुर Candrapura, there lived a charcoal-burner named चन्द्र Candra. One day in summer, he went to a forest with some quantity of water for the purpose of preparing coals. While preparing coals, the quantity of water he had with him, soon became exhausted. He became very thirsty at night and his mouth and palate dried up. While sleeping at night and afflicted with excessive thirst, he drank the whole quantity of water existing then in wells, tanks, rivers, and lakes, and finally went to a well in an arid place. Exceedingly distressed with unquenchable thirst, the charcoal-burner standing near a Banyana Tree, threw a bunch of straw tied to a rope into the deep well, and began to lick drops of water trickling from it. The charcoal-burner's thirst was not at all quenched by any means—

In the same manner, all human beings experiencing the pleasures of breast-feeding, sexual intercourse with women, and putting on of valuable clothes and ornaments, are not satisfied. But I am not anxious about the pleasures of this world.

पद्मसेना Padmasenā, then, said, " O husband ! being desirous of Mukti, मुक्ति—Emancipation,—you do not lose both, like the jackal, while abandoning the prosperous state acquired in this world. For instance—

THE STORY OF THE JACKAL.

A jackal acquired a piece of flesh in some forest. He went to the bank of a lake with it. Though desirous of eating that piece of flesh, the jackal on seeing fish thrown out of the current of water, became anxious to catch it out of ardent longing for it. When the jackal leaving the piece of flesh on the ground, ran forward to catch the fish, the fish at once

entered the current of water. A kite taking hold of the piece of flesh by its powerful beak, flew high up into the sky.

The jackal losing both, was much grieved at heart.

In the same manner, while abandoning this wealth, you will lose the happiness of this world, as well as, that relating to the next world, like the jackal.

Jambū Kumāra, addressing, Padmasénā said "I will not become bewildered with attachment like the Vidyādhara Vidyunmāli and you also should not become bewildered like him. Now, listen to the story of the Vidyādhara.

STORY OF THE VIDYĀDHARA.

At the town of गगनवल्लभ Gaganavallabha, which beautified the northern row of वैताढ्यार्धत Mount Vaitādhya, there were two Vidyādhara brothers, named Mégharatha and Vidyunmāli. One day, both the brothers assuming the apparel of a मातङ्ग Mātāṅga, a man of the lowest class, went to a मातङ्ग Mātāṅga, a Cāndāla (a man of the lowest class) in Vasantapura for the purpose of acquiring मातङ्गीविद्या Mātāṅgi Vidyā, because that Vidyā (art) is not obtainable without a marriage and association with the daughter of a Mātāṅga. With this idea in their mind they associated with Cāndālas. When they went there, the Cāndālas asked them, Who are you ? Why have you come here ? They replied " We are sons of a non-Aryan king of Sākétapur and we have been expelled from his kingdom. We have come here with the object of learning Mātāṅgi Vidyā (art). All of them were greatly pleased on seeing both the princes. They kept them with them, and married their daughters with them.

The elder brother Mégharatha remaining chaste, had all the household work done by his wife and by intimacy with her, he learned Mātāṅgi Vidyā, within a year, while his younger brother Vidyunmāli overcome with sensual desires, became deeply engrossed in the enjoyment of sexual pleasures with his wife. She became pregnant.

Mégharatha asked his younger brother Vidyunmāli “ Brother ! Did you accomplish the Vidyā or not ? Vidyunmāli then narrated an account of what happened with him and his wife. Mégharatha said “ O stupid man ! Why did you defile yourself by your connection with a low caste barbarian woman ? Vidyunmāli replied O virtuous, lovely brother ! grant me pardon for this fault of mine. Out of affection towards me, you call for me after one year. I will subdue carnal desires and I will accomplish my Vidyā (art).

Mégharatha went away, and after a lapse of one year, he came back to call away his brother, but on seeing that his younger brother's cāndāli-wife was again pregnant, he rubuked him saying. “ How is it that she is again pregnant ? Vidyunmāli blushed out of shame, and requested his elder brother, for extension of his time-limit for one year more.

Eventually, Megharatha returned to his brother, after a lapse of three years, and seeing that his brother was deeply engrossed in sensual pleasures, he thought that Vidyunmāli would remain in the family of low-caste people, and he went away home without him.

Mégharatha, being disinterested and free from worldly desires, became fully conversant with Mātāṅgi Vidyā.

While Vidyunmāli remaining in the family of low-caste people, was in course of time, treated by them like a slave and had to execute servile orders without the least hesitation. Living in servile degradation in a dirty unhealthy house, Vidyunmāli became very miserable. After death, Vidyunmāli suffered terrible agonies in hell.

In the same manner, I am not engrossed in worldly pleasures like Vidyunmāli and you should not be fond of enjoyments of this world.

कनकसेना Kanakasénā then said, “ Now accept my advice. Do not be greedy like the शङ्खधमक Śāṅkhadhamaka, conch-blower.

The story of the conch-blower runs as follows :—

THE STORY OF ŚĀṆKHA-DHAMAKA.

There lived, in the town of Śāligrāma, शालिग्राम a farmer named कणकूट Kaṇakūta. He was the guardian of a field belonging to some other farmer. Remaining in the field, he used to drive away beasts eating away corn by blowing his conch. One day, Kaṇakūta went, at night, with his conch, for the protection of the field. During night, thieves running away with many cattle from a neighbouring village, came near the field. After a little while, the guardian of the field, frivolously blew the conch. The thieves, on hearing the sound of the conch, under the fear of being followed by watch-men of the town, went away leaving the cattle behind. On knowing that the stolen cattle were left way by the thieves, the owners of the cattle came there in the morning, and took away their cattle to their respective villages. Kaṇakūta blew the conch daily, as usual.

One day, when the thieves were passing that way, they heard the sound of the same conch. They inquired as to who blew the conch daily. They came to know that the conch was daily blown by Kaṇakūta and they recognised him as the blower of the conch. Then, saying that, we were driven away by him on a previous occasion and deceived a great deal, they went to him and binding him hand and foot, they beat him so severely that he became unconscious. The thieves, then, robbed him of whatever he had.

Kanakasénā addressing Jambū Kumāra, said, " Dear ! While desiring for superior wealth, you may perhaps be unhappy like the conch-blower.

Jambū Kumāra said " I am not stupid like the monkey. You may not be aware of his story, therefore, listen.

THE STORY OF THE MONKEY.

In the Vindhya mountain, abounding in beasts of prey of various kinds, there was a monkey, who was amusing himself constantly with his beloved female monkeys.

One day, a strong young monkey came there, and began to enjoy himself fearlessly, having sexual intercourse with the monkey's chief beloved. In due course of time, the chief female monkey, accepting the new paramour, used to enjoy unhesitatingly with him. She did not care a straw for her husband. Other female monkeys living near her, said, "This monkey has become old. He is fit to be abandoned." Thinking that the new monkey was quite suitable, all the female monkeys remained under his shelter.

Because,

वृक्षं क्षीणफलं त्यजन्ति विहगाः शुष्कं सरः सारसाः
 पुष्पं पशुषितं त्यजन्ति मधुपा दग्धं वनान्तं मृगाः ।
 निर्दव्यं पुरुषं त्यजन्ति गणिका भ्रष्टं नृपं सेवकाः
 सर्वः स्वार्थवशाज्जनोऽभिरमते नो कस्य को बल्लभः ? ॥ १ ॥

1. Vrikṣam kṣiṇaphalam tyajanti vihaḡāḥ śuṣkam sarāḥ sārasāḥ,
 Puṣpām paryuṣitam tyajanti madhupā dagdham vanāntam mrigāḥ
 Nirdravyam puruṣam tyajanti gaṇikā bhraṣṭam nripam sévakāḥ
 Sarvaḥ svārthavaśājjano'bhīramate no kasyaḥ ko vallabhaḥ.

1. Birds abandon trees whose fruits have withered; cranes abandon dried-up lakes; bees abandon a stale flower; deer abandon the forest region which has been burnt; harlots abandon a man destitute of wealth; servants abandon a dethroned king; every body rejoices at one's self interest. Who is not the favourite of any body ?

.The old monkey used to fight with the new monkey. Then, the new monkeys thriving under the good will of the female monkeys, drove away the old monkey. .While running away, the old monkey, distressed by thirst, cast his mouth into liquid bitumen, out of erroneous impression for water. He was being followed by monkeys and female monkeys. In order to extract his mouth from the bitumen, the monkey placed his front feet into the bitumen and then he placed his hind legs into it. His whole body became fixed into it, and he eventually died. Had the old monkey pulled out his mouth previously, without placing his feet into the bitumen, he would not have been killed.

Jambū Kumāra told his wives “ I am not desirous of being drowned into the bitumen representing this Samsāra.

नभःसेना Nabhasenā, then, said, “Dear husband ! by becoming greedy, you will become a loser and an object of laughing-stock like the old woman बुद्धि Buddhi. The story of the old woman Buddhi runs as follows:—

STORY OF THE OLD WOMAN BUDDHI.

In the village named नन्दिग्राम Nandigrāma there lived two old women named सिद्धि Siddhi and बुद्धि Buddhi. Outside the village, there was a यक्ष Yakṣa a demi-god named भोलिक Bholika, who was giving away whatever was desired by his worshipper. Siddhi worshipped the Yakṣa with beautiful flowers in such a way, that he gave her two दीनारस Dinārs (gold coins) every day. Siddhi, leaving aside wooden utensils, now used to eat in gold utensils; and she had a big palace built for her.

On seeing Siddhi possessing wealth acquired through the gracious gift of the Yakṣa, Buddhi asked privately her friend Siddhi.

कुलक्रमागत स्वामी, दारिद्र्यं तावदावयोः ।

कुतो विभवपाथोधिः जलदेवीव वर्तसे ? ॥ १ ॥

1. Kula kramāgataṁ swāmī, dāridryam tāvayoh;
Kuto vibhava-pāthodhih jaladēvīva vartasē ?

1. O Sister ! Poverty is hereditary in the family of both of us, how is it that you are now living like a goddess of the sea of Prosperity.

Siddhi then narrated before her, every thing as it actually happened. Buddhi, thereupon, worshipped the Yakṣa with flowers etc and having satisfied him, asked for his favour. The Yakṣa said " O Buddhi ! What do you want ? Buddhi said " Give me twice as much as you give to Siddhi. The Yakṣa gave Buddhi four gold coins daily. Knowing that Buddhi asked for four gold coins daily, Siddhi asked for double the quantity. Buddhi again requested the Yakṣa for twice as much.

Siddhi then thought " Buddhi, always asks for twice as much, in competition. I will now act in such a way that she will suffer the evil consequences of her rivalry with me."

Siddhi, then, told the Yakṣa in secret, ' You take away, one of my eyes. The Yakṣa took away one of her eyes in a moment.

Buddhi, then, requested the Yakṣa to give her double as much as was given to Siddhi. Buddhi was thereby rendered perfectly blind by the Yakṣa.

नोऽकारणरुषां सङ्ख्या, सङ्ख्याताः कारणाः क्रुधः ।

कारणेऽपि न कुप्यन्ति, ये ते जगति पञ्चषाः ॥ १ ॥

1. No'kāraṇaruṣāṁ saṅkhyā, saṅkhyātāh kāraṇāh krudhaḥ;
Kāraṇe'pi na kupyanti yé té jagati pañcaṣāḥ.

1. The number of persons who are enraged without provocation is limitless; persons enraged under provocation are numerous; but, in this world, those who do not become angry, even with sufficient provocation, are rare.

तं नत्थि . घरं सं नत्थि राउलं, देउलं पि तं नत्थि ।

जत्थ अकारणकुविया, दो तिन्नि खला न दीसंति ॥ २ ॥

2. Tam natthi gharam, tam natthi rāulam, déulam pi tam natthi;

Jattha a-kāraṇa-kuviyā do tinni khalā na disanti.

2. There is neither a house nor a kingdom, nor a temple where two or three wicked persons who are enraged without provocation, do not become visible. .

ईर्ष्या लभते जन्तु-रन्ध्रत्वं परवश्यताम् ।

इहैवामुत्र नरकादिपुनर्दुःखमनुत्तरम् ॥ ३ ॥

3. Ir̥ṣyā labhaté jantu-randhatvam paravaśyatām

Ihaivāmutra narakādi puna-r-duhkhamanuttaram. 3

3. By jealousy, a person acquires blindness and subservience to the will of another during this life, and on the other hand he acquires overwhelming misery of hell etc in the next world.

In the same manner, O Lord ! while trying to get a high and higher prosperous state, you will meet with a misfortune, like the old woman Buddhi

Jambū Kumāra replied, O sweetheart ! I will not, like a well-bred horse, go along a wrong path. Now, Beloved of the gods! hear this story.

THE STORY OF THE HORSE.

In the town of वसन्तपुर Vasāntapura, there was a very virtuous and dutiful king named जितशत्रु Jitaśatru.

One day, the king said, "Is there any body in my kingdom who is fully conversant with the examination of well-bred horses ? Thereupon, persons experienced in the training of horses and charioteering, brought before him, out of a number of horses, a thorough-bred horse, and said "The kingdom of the king, in whose territory this horse lives, always prospers more and more, in every way. Kings bow down before that sovereign. That sovereign is not vanquished by others."

The king thought, "Where can this horse be kept, separately, and well-taken-care of ? Jinadās Śēṭh is compassionate and free from avarice. Let me therefore entrust him with the care of this animal. " Jinadās was, thereafter, called to the presence of the King, and entrusted with the care of the horse. Jinadās took the horse to his house and having built a four-storeyed building for him, kept him there and fed him with nourishing food and drink-materials. As the horse gradually increased in growth, the prosperity of the kingdom went on increasing abundantly.

Jinadās Śēṭh, riding the horse, daily took him to a neighbouring lake for a drink and while returning home, he daily took the horse to the temple of Bhagavān Śrī Rīṣabhadeva and went three times round the temple, and respectfully bowed down before the image of the Lord.

Thus, the horse did not go to any other place except the lake, the temple, and the house of Jinadās, and he did not know any other path.

A hostile king knowing the horse to be the source of increase in prosperity of the kingdom, once said "Is there any body here who will bring that horse to me ? I will give him five villages as a reward. " Thereupon, a servant of his palace, assuming the guise of a genuine Śrāvaka went to Vasantapura, with the permission of the king. There, he adored the Jinésvara

with laudatory hymns and bowed down before Sādhūs. Jinadās thinking him to be an excellent Śrāvaka, took him to his house, and did much hospitality by abundant food and drink-material. At night, Jinadās, discussing religious matters with him, kept him constantly with himself.

One day, Jinadās happened to go to a neighbouring town on some business. The fictitious śrāvaka, taking advantage of this opportunity, joyfully mounted the horse and commenced journeying towards his town. The horse did not go to any other place, except the lake, the temple, and the house of Jinadās. He went to the lake, took his drink there, went three times round the temple, and returned to the house of Jinadās. He repeatedly did the same thing, over and over again; but did not go to any other place. The fictitious śrāvaka disappointedly left away the horse and hurriedly went to his town. He narrated the whole account of the horse before his king. The horse un-aware of any other place except the three places mostly frequented by him, went back to the house of Jinadās. On seeing that the horse returned to the house of Jinadās, out of his own will, the servants gave the full account of the abduction of the horse by the fictitious Śrāvaka, to Jinadās on his return home. The horse was, there after, receiving honour exceedingly from the wealthy gentleman as well as from the king. He became very happy. The merchant was also highly respected by the king, and he became very happy."

O dear! I am acquainted with only three paths viz ज्ञान Jñāna-Right Knowledge दर्शन Darśana,-Right Perception,-and चरित्र Cāritra,-Right Conduct, like the three paths of the thorough-bred horse of the story. I do not know any other path.

On hearing the above story narrated by Jambū Kumāra, his wife Kanakaśrī said "O Lord of my Life! Listen—

THE STORY OF TWO BROTHERS.

Two brothers started from हेमपुर Hemapura, on a journey to a distant country. In a forest, they saw an ant-hill with five peaks. On opening one peak of the ant-hill, they obtained an abundant quantity of highly delicious fresh drinking water. They drank the water and were highly delighted. The elder brother then told his younger brother "Now, let us open the other peak; saying so, they opened the second peak and acquired much wealth. On opening the third peak, they acquired silver, and on opening the fourth peak, they acquired abundant gold. Out of avarice, the younger brother tried to open the fifth peak. His elder brother said "Do not be greedy.

Because.

मूलं मोहविषद्रुमस्य सुकृताम्भोराशिकुम्भोद्भवः,
 क्रोधाग्नेरराणिः प्रतापतरणिप्रच्छादने तोयदः ।
 क्रीडासन्न कलेर्विवेकशशिनः स्वर्भानुरापन्नदी,
 सिन्धुः कीर्तिलताकलापकलभो लोभः पराभूयताम् ॥ १ ॥

1. Mūlam moha-viṣa-drumasya sukrutābhārośi kumbhodbhavaḥ
 Krodhāgnéraraṇiḥ pratāpataraṇi pracchādanè toyadaḥ
 Kridāsadma-kalè-r-vivékaśaśinaḥ sva-r-bhānurāpannadi
 Sindhuḥ kirtilatā-kalāpa-kalabho lobhaḥ parābhūyatām

1. Avarice is the root of the poison-tree मोह Moha. (Infatuation); it is like Agastya in drinking away the heap of good deeds; it is like fuel of tinder-sticks to the fire of anger; it is like a rain-cloud in over-coming the brilliance of dignity; it is a play-ground for quarrels; it is like a Rāhu in eclipsing the brightness of discrimination; it is an ocean to the river of misfortune; it is like a young elephant in destroying the creeper of fame. Therefore, subdue avarice.

महीयसापि लाभेन, लोभो न परिभूयते ।

मात्रासमधिकः कुत्र मात्राहीनेन जीयते ॥ २ ॥

2. Mahiyasāpi labhēna, lobho na paribhūyaté ।
Mātrāsamadhikah kutra, mātrāhīnena jiyate. 2.

2. Avarice is not overcome even by immense acquisitions. How is it that a word having an excess of mātṛā (like लोभ Lobha) is defeated by a word without the mātṛā (लभ Lābha.) That is to say, it is difficult to overcome avarice.

The elder brother said "Let the remaining peak be as it is. Do not open it. Although prohibited a great deal by his elder brother, the young man, out of avarice, began to dig open the fifth peak, and the elder brother, out of discretion stood at a distance. As the younger brother dug out the peak, a huge snake came out, emitting poison all around. The man was severely burnt and he became very miserable, for a long time.

In the same manner, desirous of the Happiness of Emancipation, you may not suffer the fate of the younger brother out of your avarice for more happiness.

Jambū Kumāra said " Darling ! I will not act like the multitude of parrots. Hear the story:--Some persons had placed tubed instruments near a village for the protection of their corn-fields. A multitude of parrots came and sat firmly over the instruments, keeping their legs steadfastly clinging to the margins of the instruments, out of fear of falling down. The crowd did not fly away thinking themselves tightly bound down, although they were free.

But dear ! I am not like that multitude of parrots. I have cut the trammels of the bondage of Moha, and I will go where-ever I like.

Or, here, there is another story:—

STORY OF A TORTOISE.

A tortoise lived in a big lake on Mount Vindhya along with his family. One night, on seeing the Full Moon, on account of withdrawing away of the veil of moss over the water, he became greatly delighted. Then he thought, "Let me show this to my family-members." With this idea in his mind, the tortoise went to the bottom of the lake for the purpose of bringing his family-members to the spot. When the tortoise came there with his family-members, he saw that the hole in the moss through which he was able to see the moon, had already become closed up. Then, wandering about excitedly, here and there, even with his eyes fixedly directed to the moon, he could not see the Full-Moon."

Having acquired जिनधर्म Jina-dharma, the principles of religion preached by the Jinésvars, capable of giving control over senses, and having acquired the adequate help of a worthy Guru, I will not abandon it.

Hearing this story, जयश्री Jayaśrī said "Worthy Master ! Why do you deceive us like Nāgaśrī ? Please hear her story:—

STORY OF NĀGASRĪ.

At a town named पद्मपुर Padmapura, there lived a king named केलिप्रिय Kēlipriya. He used to hear new stories, by turns, from people, every day. One day, the turn of a Brāhmin came. He was stupid. The Brāhmin thought "What should I say ? If I am not able to narrate a new story before the king, the wicked king will throw me into a prison."

On seeing the withered face of the Brāhmin, who was deeply engrossed in sorrow, a virgin daughter of his daughter said, "You do not be uneasy. I will go, and narrate the story."

The virgin grand-daughter of the Brāhmin then went to the king, and said, "O Lord ! I will narrate the story, today.

instead of my father." The King said "Then, you narrate it." The virgin said—Here is the Story of Nāgaśrī;—

"In this very town, there lived a Brāhmin named नागशर्म Nāgaśarmā, with his wife named सोमश्री Somaśrī, and his daughter नागश्री Nāgaśrī.

Nāgaśrī was given in marriage with a high-class Brāhmin by her parents. Her parents went into a neighbouring town, for the purchase of materials suitable for her marriage-occasion.

When the virgin-girl was alone in the house, the betrothed Brāhmin came into her house. On receiving her would-be husband, she fed him nicely. Then, she told him to lie down on a comfortable bed-stead with soft bedding in it. She then, thought, "She is not justified in touching even the hand of her would-be husband, before the accomplishment of lawful marriage. There is ample room here. Let me therefore lie down here." So, she lied down innocently on the ground just near the bed-stead.

During sleep, the sleeping bride-groom accidentally happened to tumble down on the innocent girl, who was lying there. He fell on her. Out of undue agitation of embarrassment, the terrified bride-groom instantly died.

The virgin-girl, then, thought "I am wicked. I was instrumental in his death. People will say that I killed him. What should I do ? What should I say if people knew it ?"

She then buried the dead body of the bride-groom into the ground, threw dust and earth over it, and having besmeared the ground over it with cow-dung, she made the place fragrant with perfumed waters and scented powders. The parents of Nāgaśrī returned home with materials for her marriage ceremony."

Having said this much, the Brāhmin's grand-daughter stood silent. The king asked her, "What happened next? The girl said " My time is over. I am going home. " The king asked her " How can I see that girl ? The Brāhmin's grand-daughter then replied " I am that very girl. I am an actress on the stage of this worldly play. The king said " Is whatever you say, true? She said " If the stories told before you by the people are genuine, then only, my story is, also such.' Saying so, she went away to her house.

Jayaśrī addressing Jambū Kumāra, said 'My dear husband ! Why do you deceive us by story-telling, in the way Nāgaśrī did the king ?

Jambū Kumāra, thereupon, replied " I am not deeply engrossed in pleasures of this world like ललितान्गकुमार Lalitānga Kumāra. Hear his story--

THE STORY OF LALITĀNGA KUMĀRA.

There was a very powerful king named शतायुध Śatāyudha at a town named कन्दर्पकोशपुर Kandarpakosāpura. He had a queen named लीलावती Līlāvati.

One day, when queen Līlāvati, decorated with costly garments and valuable ornaments, was sitting in a balcony of her palace, she saw a very handsome young man--an actual incarnation of Cupid-the God of Love-passing that way, riding a swift horse. Līlāvati fell in love with him as soon as she saw him and began to suffer from the pangs of Cupid.

Lalitānga Kumāra, also, on seeing her, fell in love with her. Thinking the wife of a king to be inaccessible for such purposes, Lalitānga Kumāra went home.

The queen suffering immensely from the pangs of love appeared as if captivated by an evil-spirit. The maid-servant of the queen, realizing the inner-most idea of her mistress said "I will bring that young man to you." The maid-servant went to Lalitāṅga Kumāra, the son of Samudrapriya Śéṭh, and said in private, "My mistress, queen Lilāvati, is very anxious to have sexual enjoyment with you." He said "I am also desirous of her. When there is an opportunity, let me know it and I will come." The maid-servant informed her mistress accordingly.

The king, very seldom, went out, and so, such an opportunity was not possible. However, one day, getting a suitable opportunity, the maid-servant brought Lalitāṅga Kumāra, who had put on costly garments and valuable ornaments, to queen Lilāvati. Mean-while, the king happened to arrive there. The maid-servant concealed Lalitāṅga Kumāra in a deep cess-pool in the palace, and told him, "Do not utter a word. The king is here. If he comes to know that you have come here with such an object, he will kill you by the point of a spear." Lalitāṅga Kumāra greatly terrified, remained there in complete seclusion. While he was there, the queen, out of compassion for him, used to give him food. Lalitāṅga Kumāra kept body and soul together by the meagre food given to him. But he became very miserable by experiencing the horrible stench of the cess-pool and by remembering the happiness of his family life.

During the rainy season, wafted away by the filthy water over-flowing from the cess-pool, over the conduit channel, Lalitāṅga Kumāra was dragged to the extreme end of the main cess-pool of the rampart of the town. His mother saw him there in a wretched condition. He had fainted. He was brought home in an unconscious state. He was brought to his senses by cold-water ablutions and other means. When Lalitāṅga Kumāra came to his natural state of health, his relatives asked him, "Where were you for such a long time?" Overpowered by shame, Lalitāṅga Kumāra could not utter a word.

After regaining his natural bodily vigour, however, when Lalitāṅga Kumāra was, one day, passing by the king's palace, he was again invited by queen Līlāvati.

Jambū Kumāra addressing Jayaśrī, said "Dear! Do you think he will go there again? Jayaśrī replied "No, not by any means." Jambū Kumāra said "Lalitāṅga Kumāra may perhaps go, but I do not, in the least, desire the pleasures of this world acquired by association with females, which are pleasures, for which I will have to suffer the terrible miseries of hell." The moral of the story is this—Having come out from the embryo of a female, resembling a deep well, I do not desire the enjoyment of such happiness, becoming deeply engrossed like Lalitāṅga Kumāra, in pleasures of the senses, which are full of miseries in the long run."

On hearing this story, Jambū Kumār's wife said "Dear husband! Please do not be inconsiderate, like the fabulous bird, called मा-साहस mā sāhasa, and hear the following story—

STORY OF MĀ SĀHASA.

When a powerful lion was quietly sleeping with his mouth wide open, in his cave on a high mountain, a bird called Mā Sāhasa, entering his mouth, began eating away, pieces of flesh adhering to the interval between his teeth, loudly proclaiming, at the same time, मा साहसं कार्षीः Mā sāhasam kārṣīḥ—"Do not be inconsiderate."

Thereupon, a man passing by, said "O bird! You loudly proclaimed "Do not be inconsiderate, and at the same time, you are doing an inconsiderate act of eating away pieces of flesh from the mouth of the lion! You appear to be stupid. You do not act in accordance with your speech. If the lion wakes up, while you are in his mouth, he will instantly kill you."

In the same manner, O dear husband ! abruptly abandoning the worldly happiness already acquired, you do not do the reckless act of practising penances, like the stupid bird. Self-control may, some day, torment you, like the lion.

Jambū Kumāra replied, Giving up evil association, I always seek after good companionship, like the royal chaplain सोमशर्मा Somaśarmā. Now, hear his story.

STORY OF SOMAŚARMĀ.

A king named Jitaśatru of क्षितिप्रतिष्ठित नगर Kṣitipraṭiṣṭhita Nagara, had a पुरोहित Purohita, (a domestic chaplain) named सोमशर्मा Somaśarmā.

Somaśarmā had three friends, viz. 1. नित्यमित्र Nitya-mitra-
2. पर्वमित्र Parva-mitra and 3. प्रणाममित्र Praṇāma-mitra.

The first friend नित्यमित्र Nitya-mitra, having played constantly together, was treated as a man of his equal status as a mark of respect towards him, and kept always with himself. The second friend पर्वमित्र Parva-mitra, was invited occasionally on holidays. While, the third friend प्रणाममित्र Praṇāma-mitra, used to exchange greetings of welcome with each other, when both of them happened to meet.

One day, King Jitaśatru was enraged with the पुरोहित Purohita, the domestic chaplain सोमशर्मा Somaśarmā.

Somaśarmā, afraid of the king's wrath towards himself, went to his friend Nityamitra for advice. Nityamitra said, " It the king is angry with you, the king's servants will come to my house and harass me. It is not advisable for you to stay here. Go away to some other place."

The Purohita then went to Parva-mitra, and sought his advice. He said " If the king comes to know that you are

staying with me, he will crush you and me, in an oil-mill, with our family-members. It is not desirable for you to wait here. Remain concealed somewhere else."

The Purohita, at last, went to the house of Praṇāma-mitra for advice, and said, "I am not taken care of, by my two friends. What should I do now? The Praṇāma-mitra said "Do not be afraid We shall become un-divided. We shall remain together. What will the king do to both 'of us? We shall go under the protection of some other sovereign." They went to the kingdom of another sovereign.

The उपनय Upanaya, (the application) of the story, is this-

The consequence of maturing of Karmas is like the king; the Jīva (the living being) is like the domestic chaplain of the king: this body is like the सहजमित्र Sahaja-mitra, friend born at the same time; all the relatives are like the पर्वमित्र Parva-mitra, a periodical friend; Dharma is like प्रणाममित्र Praṇāma-mitra, because it accompanies the Soul during the next life.

जीवस्य यः परत्रापि श्रियं यच्छति वाञ्छिताम् ।

ज्ञातिदेहौ विहायाहं, धर्ममाराद्धुमुद्यतः ॥ १ ॥

1. Jivasya yaḥ paratrāpi śriyam yacchati vāñchitām
Jñātidēhau vihāyāham dharmārāddhumudyataḥ.

1. Getting rid of kinsmen and renouncing the body, I will endeavour to adore the Right Dharma, which bestows the well-desired wealth (of संयम Samyama-Right Conduct-and मोक्ष Mokṣa, Emancipation) to the Soul ever in the next world.

On hearing these nectar-like words of mundane indifference, प्रभव Prabhava, along with his five hundred comrades, and the eight newly-married wives of Jambū Kumāra, became free from all worldly desires."

The eight wives of Jambū Kumāra said:--

प्रमुखे सुखदैः स्वामिन् ! परिणामेऽति दुःखदैः ।

इयत्कालं अहा कष्टं विषयैर्वञ्चिता वयम् ॥ १ ॥

1. Pramukhé sukhadaiḥ swāmin ! pariṇāmé, tidukḥadaiḥ
lyat kālam ahā kaṣṭam ! viṣayai-r-vancitā vayam. 1.

1. O Master ! We have been woefully deceived for such a long time, by worldly enjoyments, which give pleasure in the beginning, but which give immense misery in the end.

आपदां प्रथितः पन्था. इन्द्रियाणामसंयमः ।

तज्जयः सम्पदां मार्गो, येनेष्टं तेन गम्यताम् ॥ २ ॥

2. Āpadām prathitaḥ panthāḥ indriyāṇāmasaṇyamah;
Tajjayah sampadām mārgo, yéneṣṭham téna gamyatām.2.

2 Want of control over senses is the path renowned for misfortune. Victory (over the senses) is the right road to prosperity. Therefore, go by which-ever path, it is desirable.

यस्य हस्तौ च पादौ च जिह्वा च सुनियन्त्रिता ।

इन्द्रियाणि सुगुप्तानि, रुष्टो राजा करोति किम् ॥ ३ ॥

3. Yasya hastau ca pādau ca, jihvā ca, suniyantritā;
Indriyāṇi suguptāni, risto rājā karoti kim. 3.

3. What does an enraged king do to him, whose hands and feet and tongue are held well under control, and whose senses are well-guarded.

तत्तद्विवाहसंबन्धा-दन्धे तमसि मज्जनात् ।

उद्धृताः स्मस्त्वया यद्वा श्रेयसे सङ्गतं सताम् ॥ ४ ॥

अस्थितस्तत्त्वया एषः श्रितोऽस्माभिरपि त्वयम् ।

सदैव नेतर्नेताऽसि, त्वमस्मान् शिवयत्तनम् ॥ ५ ॥

Tattadvivāha sambandhā-dandhé tamasi majjanāt;
Uddhrutāh smastvayā yadvā śréyasé saṅgatam satām. 4.

5. Asthita-s-tattvayā eṣaḥ śrito' smābhirapi tvayam ;
Sadaiva nétar-nétā'si, tvamasmān śiva-pāttanam 5.

4-5. O Lord ! By our matrimonial connection; with you, we have been rescued from being drowned in pitch-black darkness. Because, the association with good persons always results in happiness The path which you have adopted, has been accepted by us for ever. You are, now, our guide to the शिव-पत्तन Śivapattana,—the abode of the Blessed Ones.

प्रभव Prabhava, also, thought:—"Fie on us ! that we are busy in snatching away, the wealth and property of others. I have acquired much sin by indulgence in robbery and gambling. Therefore, who knows what will be my future state ?

Because,

चौर्यपापद्रुमस्येह वधबन्धादिकं फलम् ।

जायते परलोके तु चिरं नरकवेदना ॥ १ ॥

1. Caurya-pāpa-drumasyéh vadha-bandhādikam phalam;
jāyaté paraloké tu ciram narakavédanā. 1.

1. The fruit (consequence) of the tree of robbery, is murder, imprisonment etc, in this world, and the anguish of suffering in hell for a long time, is produced in the next world.

Jambū Kumāra, with such delicate body, is ready to renounce immense wealth and such beautiful wives. "Therefore, I will surely adopt the path accepted by him." With this idea in his mind, Prabhava said "O magnanimous man ? attracted

by your virtuous qualities, I will presently ask permission from my relatives and will positively follow you."

Thereupon, Prabhava and his comrades, eager with the noble idea of renouncing worldly enjoyments, were instantly set free from their bondage by the ruling deity; and they told Jambū Kumāra, "Having received the sanction of our relatives, we shall come with you, in the morning, for the purpose of receiving दीक्षा Dikṣā, Initiation into an Order of Monks with you."

Jambū Kumāra said "The mind of living beings is very fickle.

Because,

क्षणं सक्तः क्षणं मुक्तः क्षणं क्रुद्धः क्षणं क्षमी ।
मोहाद्यैः क्रीडयेवाहं, कारितः कपिचापलम् ॥ १ ॥

1. Kṣaṇam saktah kṣaṇam muktaḥ kṣaṇam kruddhaḥ kṣaṇam kṣamī ;

Mohādyaiḥ kṛdayevāham kāritaḥ kapiçāpalaṁ. 1.

1. I was attached at one moment, released at one moment, angry at one moment, tranquil at one moment, I have, in this way been made the jesting activity of a monkey, by the dalliance of मोह Moha, Infatuation and

एकाग्रमनसा ध्याता, देवा अश्ममया अपि ।
अचिरेणैव तुष्यन्ति, किं पुनश्चेतनो जनः ॥ २ ॥

2. Ēkāgramanasā dhyātā, devā āsmamayā api
Acireṇaiva tuṣyanti. kim punascétano janah

2. Even idols of gods made of stone, are appeased in a short time, if they are meditated on with a concentrated mind, then, what about an intelligent being ?

Therefore, you should not practise प्रमाद Pramāda, Carelessness.

• Carelessness with regard to 1 मज्जे Majjāṃ मद्यं Madyam, Intoxicating liquors 2. विसय Visaya विषय Visaya, Sensual enjoyment 3. कसाय Kasāya कषाय Kaṣāya, Passions 4. निद्रा Niddā निद्रा Nidrā,—Sleep and 5. विकहा Vikahā विकथा Vikathā, Irrelevant talk.

You should always act in accordance with your speech.

Prabhava, saying “We are ready to act accordingly”, went home accompanied by his robber-comrades.

Having come to know that Jambū Kumāra was desirous of taking Dikṣā, along with his newly-married wives, his own parents, and his parents-in-law, he became ready to take संयमधर्म Saṃyama dharma,—the duties of an ascetic,—along with him.

Jambū Kumāra, having worshipped the Jinésvara Bhagavān in accordance with due ceremony, and having spent a large portion of his wealth in various ways for the welfare of human beings, mounted a handsome horse, and went to Śrī Sudharmā Swāmi accompanied by his wives and his parents who had put on costly garments and valuable ornaments, for the purpose of taking भागवति दीक्षा Bhāgavati Dikṣā,—Initiation into the Order of Mōnks,—instituted by the Tīrthaṅkaras.

Prabhava, having received permission from his relatives, went there, accompanied by his five hundred robber-comrades, with the object of receiving Dikṣā.

Having respectfully gone round three times and having reverentially prostrated before Sudharmā Swāmin,—the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvira,—the virtuous Jambū Kumāra submissively requested him thus:—O rescuer from the deep abyss of Saṃsāra! O Saintly helmsman! Save me and my family from the ocean of Saṃsāra by the bestowal of Bhāgavati Dikṣā, which resembles a ship for crossing the fathomless abyss.

The mightly chief of the Congregation of Sādhus, thereupon performed the auspicious ceremony of bestowing Dikṣā, on Jambū Kamāra and his family-members and on Prabhava and his five hundred comrades. Having given Dikṣā to five hundred and twenty-seven persons, Sudharmā Swāmin uttered the undermentioned preaching:—

तथाहि—एके जीवाः संयमं सिंहतुल्या भूत्वा गृह्णन्ति शृगाला इव पालयन्ति; एके जीवाः शृगाला इव भूत्वा संयमं गृह्णन्ति शृगाला इव पालयन्ति; एके पुनः जीवाः शृगाला इव संयमं गृह्णन्ति सिंहा इव पालयन्ति; एके पुनः जीवाः सिंहा इव सुरवृत्त्या संयमं गृह्णन्ति सिंहा इव पालयन्ति । तेन भवद्भिश्चतुर्थमङ्गस्यै संयमो निरतिचारः पालनीयस्तथा यथा करतलगता मुक्तिरपि भवति । प्रमादो न करणीयः, प्रमादेन संसारे भ्रमणं भवति गृहीतसंयमानामपि ।

Tathāhi-Eké jivāḥ samyamam simhatulyā bhūtvā grihṇanti śrigālā iva pālayanti; eke jivāḥ śrigālā iva bhūtvā samyamam grihṇanti śrigālā iva pālayanti; eke punaḥ jivāḥ śrigālā iva samyamam grihṇanti, simhā iva pālayanti; eke punaḥ jivāḥ simhā iva survṛtṭyā samyamam grihṇanti, simhā iva pālayanti.

Tēna bhavadbhiscaturthabhasthaiḥ samyamo niraticārḥ pālaniyastathā yathā kara tala gatā mukti-r-api bhavati.

Pramādo na karāṇiyah, pramādena samsāre .bhramaṇam bhavati grihītasamyamānāmapi.

Namely:—Some persons becoming courageous like lions take up the duties of an ascetic and observe there duties like jackals; 2. Some of them take up these duties like jackals, and observe them like jackals; 3. Some take up these duties like jackals and observe them like lions; 4. While some persons take up the duties of an ascetic, bravely like lions and observe them bravely like lions.

You should observe the संयम धर्म Saṁyama-dharma,—the duties of an ascetic,—bravely, without any defect what-so-ever in accordance with the fourth variety, in such a way, that मुक्ति Mukti,—Emancipation—soon becomes an object to be grasped by the palms of the hand.

You should not be negligent because negligence causes wandering in the Saṁsāra, even in the case of persons who have already taken up संयमधर्म Saṁyama Dharma,—the duties of an ascetic.

Because,

चउदसपुव्वी आहारगा वि मणनाणी वीयरागा य ।
होंति पमायपरवसा तयणंतरमेव चउमइआ ॥ १ ॥

1. Cauddasa-puvvī āhāragāvi maṇanāṇī viyarāgā ya;
Honti pamāyaparavasā tayaṇantaraméva caugaiā. 1.

1. Even ascetics well-versed in the fourteen Pūrvas, ascetics with Āhāraka Labdhi, ascetics with मन पर्यवज्ञान Manah-paryava Jñāna,—Mental Knowledge,—and ascetics who are exempt from passions, become wanderers afterwards in the four Gatis of this Saṁsāra on account of their becoming over-powered by negligence.

Jambū Muni, thence-forward, particularly practised severe austerities. It is for this very reason, that the great sage is daily praised in the following words, by many ascetics:—

नवणवई कंचणकोडीउ, जेणुज्झिया अट्टयवालियाओ ।
सो जम्बूस्वामी पढमो मुणीणं, अपच्छिमो नंदउ केवलीणं ॥ १ ॥

1. Navaṇavaī kancāṇa kodiū jeṇujjhiyā attha ya bāliyāo ;
So Jambū-swāmī, paḍhamo muṇiṇam, apacchimo nandau Kévaliṇam. 1.

1. Obeisance to Jambū Swāmin, the most excellent ascetic and the last Kévalin who abandoned the prosperity of a

wealth amounting to ninety crore gold-coins and eight newly-married wives.

Sudharmā Swāmin moving about from village to village accompanied by Jambū Swāmin and other āscetics, halted in outer pleasure-garden near चम्पानगरी Cāmpā Nagari, the town of Campā, like a leader surrounded by young elephants. Many persons arrived there for the purpose of bowing down before the lotus-like feet of the Saint, and of hearing his preaching.

On seeing people going to the pleasure-garden for the purpose of giving their respects to the Worshipful Saint, king कोणिक Koṇika, the son of श्रेणिकभूष Śreṇika Bhūpa, King Śreṇika, went there. The whole assembly, along with King Koṇika, went three times round the Venerable Saint and sat there with the object of hearing the preaching.

The eminent teacher said:—

माणुसखिचजई, कुलरुवारुगामाउअं बुद्धी ।

सवणं गहणं सद्धा, संजमो लोगमि दुलहाइं ॥ १ ॥

1. Māṇusa khitta jāi kula-ruvārugaṃmāuam buddhi;

Savaṇam gahaṇam saddhā, sanjamo logammi dulahāim.

1. In this world 1. Human existence 2. (Ārya) Kṣetra, 3. Excellent (maternal) family, 4. Noble lineage, 5 Beautiful appearance, 6. Excellent health, 7. Long life, 8 Intelligence, 9. Eagerness for the hearing (of Scriptures) 10 Absorption of what is heard, 11. Faith and 12. Self control, are hard to be obtained in this world.

कौशेयं कृमिजं सुवर्णमुत्पलाद् दूर्वा च गोलोमतः ।

पङ्काचामरसं शशाङ्कमुदधेरिन्दीवरं गोमयात् ॥ २ ॥

2. Kaśéyam krimijam suvarṇamutpalād dūrvā ca go-lomataḥ;
Paṅkācāmarasam śaśāṅkamudadhé-r-indivaram gōmāyāt,

2. Silk garment is produced from worms, gold from lotus, millet-grass from the hair of cows, day-lotus from mire, the moon from the sea, and a bee is produced from cow-dung.

At the end of the preaching, Koṇika embraced Śrāvaka-dharma preached by the Tirthaṅkaras, and on looking at Jambū Muni and other disciples of Sudharmā Swāmin, he inquired out of curiosity:—

श्रीसुधर्मगुरो ! कोऽयं, द्विपेष्विव सुरद्विपः ।

सुधांशुरिवधिष्णेषु, त्रिदिवाद्रिरिवाद्रिषु ॥ १ ॥

शालिधान्यमिवान्नेषु, कल्पद्रुम इव द्रुषु ।

अम्भोधिष्विव दुग्धाब्धि-श्चम्पकं कुसुमेष्विव ॥ २ ॥

हिरण्यमिव लोहेषु, रसेष्विव सुधारसः ।

अद्भुतस्तव शिष्येषु, सविवेषः प्रदीप्यते ? ॥ ३ ॥

1. Śrī Sudharma Guro ! ko'yam, dvipeṣviva sura-dvipaḥ ;
Sudhānśurivadhiṣṇeṣu, tridivādririvādrīṣu.
2. Śalidhānyamivānneṣu, Kalpa-druma iva druṣu ;
Ambhodhiṣviva dugdhābdhiscampakam kusūmeṣviva.
3. Hiraṇyamiva loheṣu, raseṣviva sudhārasaḥ ;
Adbhutastava-śīsyēṣu sa-viśeṣaḥ pradīpyate.

1-3. O Sudharmā Guru ! Among this group of yo-
disciples, who is this disciple of yours, who shines out more
brilliantly, miraculously like an Indra's elephant among
elephants, like the Moon among meteors, like the celestial
mountain (Mount Méru) among mountains, like rice among
corn-grains, like कल्पद्रुम Kalpa-druma, the fabulous wishing
tree among trees, like the Ocean of Milk among seas, like the
Campaka flower (Michelia Champaca) among flowers, like
gold among iron (objects), and like nectar, among objects of
taste ?

Sudharmā Swāmin, thereupon, narrated the whole account of the previous life of Jambū Muni, and especially of his severe austerities during previous lives, and said, " This ascetic acquired such prosperity on account of religious austerities, practised during previous lives."

Having heard this, the king greatly delighted, went to Campāpuri. The people, also, having received instruction in the Doctrines of the Tirthankaras, bowed down before the worthy teacher, and went home.

Sudharmā Swāmin, then going from village to village accompanied by Jambū Muni and other Sādhus, went to Śramaṇa Bhagavān Mahāvira. Jambū Muni while studying under Gaṇadhara Mahārāja Sudharmā Swāmin, became well-versed in the eleven Aṅgas and the fourteen Pūrvas.

Sudharmā Swāmin appointed Jambū Muni as an **आचार्य** Ācārya, a great-scholar, during the tenth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira. Having entrusted the Ācārya Jambū Swāmin with the burden of (managing) the whole congregation, during the twentieth year after the Nirvāṇa of Śramaṇa Bhagavāna Mahāvira, Sudharmā Swāmin went to **मुक्तिपुरी** Mukti-purī, the abode of Final Beatitude.

Then, Jambū Swāmin having acquired **केवलज्ञान** Kevala Jñāna, Perfect Knowledge, and having enlightened numerous devout persons in religious matters, appointed Prabhava Muni as an Ācārya and having entrusted Prabhava Swāmin with the burden of (managing) the whole congregation, Jambū Swāmin, whose entire Karmas (desire for action) were at an end, went to **मुक्तिपुरी** Mukti-purī, after the lapse of sixty-four years from the Nirvāṇa of Śramaṇa Bhagavān Mahāvira.

मनः पराऽवधी श्रेण्यौ पुलकाहारकौ शिवम् ।

कल्पत्रिसंयमा ज्ञागं नासन् जम्बूमुनेरनु ॥ १ ॥

1. Manah parā'vadhi śreṇyau, pulākāhārakau śivam ;
Kālpa tri samyamā jñānam nāsan Jambū mune-r-anu.

1. Manah paryava Jnāna 2. Parma Avadhi Jnāna, two series viz 3. Kṣapaka śreṇi and 4. Upāsama śreṇi, 5. Pulāka Labdhi 6. Ahāraka Labdh 7. Mokṣa 8. Jina Kalpa, 9. The three varieties of Cāritra-dharma viz Parihāra-viśuddhi, Sūkṣma samparāya and Yathā khyata Cāritra and 10. Kevala Jnāna, became extinct after the demise of Jambū Swāmin.

Because, it is said,

मणपरमोहिपुलाए आहारगखवगउवसमेकप्पे ।

संयमतियकेवलिसिज्झयणा य जंबूमि बुछिन्ना ॥ २ ॥

घनागमैकप्रभवानि यस्य माधुर्याणि वचः फलानि ।

निषेव्य भव्या भवतापमौज्झन, मुदे स जम्बूतरुद्वितीयः ॥३॥

2. Maṇa paramohi pulāe āhāraga khavaga uvasame kappe;
Samyama tiya kevali sijjayaṇā ya Jambūmi vuehinnā.

3. Ghanāgamaika pravabhāni yasya mād'hurya dhuryāṇi vacaḥ
phalāni;

Niṣevya bhavyā bhava tāpa maujjham mude sa Jambū taru
r-advitīyah.

2. Manah paryava Jnāna, Parama Avadhi, Pulāka Labdhi
Ahāraka Labdhi, Kṣapaka śreṇi, Upasama śreṇi, Jina-kalpa,
three varieties of Samyama, Kevala Jnāna, and Siddhi pada,
ceased with Jambū Swāmin.

3. May the unparalleled Jambū Tree, whose fruits sprung
up as an indication of the arrival of the rainy season are in
the form of speech abounding in sweetness able to remove the
heat of the sufferings of the life of devout people resorting to
it, become exuberant!

Jambū Swāmi was sixteen years old at the time of his Dikṣā. He was an ordinary Sādhu for twenty years, and a Kevali for forty-four years. Jambū Swāmi, having appointed Prabhava Swāmi as the chief Pontiff, acquired Final Liberation when he was eighty years old.

The poet says:—

जम्बूसमस्तलारक्षो, न भूतो न भविष्यति ।
शिवाध्ववाहकान् साधून्, चौरानपि चकार यः ॥ १ ॥

1. Jambū samastalārakṣo, na bhūto na bhaviṣyati;
Śivādhvavāhakān sadhūn, caurānapi cakāra yaḥ.

i. There did not exist, and will not exist a watchman like Jambū who made even robbers, as ascetics walking along the path of शिव Śiva, Eternal welfare.

सम्यक्त्वशीलतुंवाभ्यां भवान्विस्तीर्यते सुखम् ।
ते दधानो मुनिर्जम्बू, स्त्रीनदीषु कथं ब्रुवेत् ? ॥ १ ॥

1. Samyaktvāśīlatumbābhyām bhavābhistīryate-sukham;
Te dadhāno muni-r-Jambū, strī nadiṣu kaṭham brudet ?

1. The ocean of worldly existence is happily crossed by long gourds in the form of right belief and chastity. How can Jambū Muni bearing these (means), be drowned in rivers in the form of females.

Also,

लोकोत्तरं हि सौभाग्यं, जम्बूस्वामिमहामुनेः ।
अद्याऽपि यं पतिं प्राप्य, शिवश्रीर्नान्यमिच्छति ॥ १ ॥

1. Lokottaram hi saubhāgyam Jambū Swāmi mahāmunch;
Adyā'pi yam patim prāpya, Śivaśrī-r-nānyamicchati.

1. The good fortune of the great sage Jambū Swāmi is really extraordinary. (As) the prosperity of Final happiness, does not desire any one else, even till now, after having acquired him as (her) husband.

CHAPTER III

ŚRUTA - KÉVALINS

NO. 3 ŚRUTA-KÉVALI ĀCĀRYA PRABHAVA SWĀMĪ

Prabhava, the elder son of King Vindhya of Jayāpurī Nagarī located amidst the Vindhyā range of mountains, joined a band of robbers as his right of becoming the legitimate claimant to his father's throne had been set aside and the management of the affairs of the entire kingdom was entrusted to his younger brother.

Within a short time, Prabhava became the head of the gang, and he practised high-way robbery on a large scale in surrounding villages and towns, in company with his five hundred comrades.

There, he became competent in तालोद्याटिनी विद्या Tālodghā-tinī Vidyā,—the art of opening locks,—and in अवस्वापिनी विद्या Avasvāpinī Vidyā,—the art of inducing sleep.

One day, having heard that extensive celebrations on a grand scale, were being performed in Rāja-griha, at the house of the millionaire Śeth Rīṣabha-datta, on the marriage occasion of his son Jambū Kumāra, the robber-chief Prabhava secretly entered the merchant's house at night with the object of plundering the immense wealth there; and having lulled all the family-members to sleep by means of his Avasvāpinī Vidyā, began to open all the locks by means of the Tālodghā-tinī Vidyā with the aid of his comrades. All the locks in the house were opened, and a large number of valuable articles were collected in heaps with the object of carrying them away whenever an opportunity of doing so occurred.

Now, it so happened that, Prabhava, entered the millionaire's house, with the object of plundering it, during the same

night—the first night of meeting of Jambū Kumāra with his wives—in which Jambū Kumāra was instructing his newly-married wives in religious subjects on the seventh storey of the building.

Prabhava went to the place and on seeing Jambū Kumāra busily engaged in conversation with his wives, lulled Jambū Kumār's eight wives to sleep by means of his Avasvāpini Vidyā and tried to take away valuable ornaments and costly garments from their bodies.

Jambū Kumāra instantly fixed Prabhava and his comrades to their respective places by means of स्तम्भिनी विद्या Stambhini Vidyā, the art of making living beings and other objects immovable, so they were unable to take away their highly-desired booty.

Prabhava then told Jambū Kumāra “O Jambū! You teach me your Stambhini Vidyā. I will show you my Tālodghātini Vidyā and Avasvāpini Vidyā

Jambū Kumāra replied, “What is the use of these Vidyās (arts) to me? I am going to instruct my eight wives during the night, and renouncing all my wealth, I am going to take भगवतो दीक्षा Bhāgavati Dikṣā in the morning.

Prabhava was greatly astonished on hearing these words and he said “Why do you abandon these various pleasures of the world, and take Dikṣā? Jambū Kumāra, thereupon, explained to him the transitoriness of the pleasures of this world, and Prabhava, having heard the stories and the entire line of discussion of Jambū Kumāra with his wives, made up his mind to renounce the world in the morning.

Prabhava, then, went to Gaṇadhara Mahārāja Sudharmā Śwāmī and took Dikṣā in the morning along with Jambū Kumāra and his eight newly-married wives, Jambū Kumāra's parents and parents-in-law, and his own five hundred comrades.

After Dikṣā, Prabhava Muni studied the Twelve Aṅgas and the fourteen Pūrvas and practised severe austerities.

Prabhava Muni was thirty years old at the time of initiation. He remained an ordinary ascetic for forty-four years. Then, he was the Chief of the Jaina Saṅgha for eleven years. He died at an age of eighty-five, i-e seventy-five years after the Nirvāṇa of Śramaṇa Bhagavāna Mahāvira. Prabhava Swāmī belonged to कात्यायन गोत्र Kātyāyana gotra.

One night, when the whole congregation of ascetic disciples was sleeping, an idea of undermentioned nature occurred at midnight in the mind of Prabhava Swāmī who was then in योगनिद्रा Yoga Nidrā, Somnolent condition induced by the practice of Yoga:—

“Who will be my successor as the head of the Congregation, capable of rescuing the Jaina Saṅgha, like a clever mariner and of expanding, like the Sun, the lotus-like Dharma preached by the Arhats ?

When deeply engrossed in this thought, with the object of finding out a suitable successor, Prabhava Swāmin thought over the sadhus of his own congregation and the entire Jaina Saṅgha, and looking out with the aid of his highly illuminating superior knowledge, he could not find out a single individual radiant with the zeal of spreading the Dharma preached by the Tirthaṅkaras. He, therefore, turned his attention towards people of other doctrines, as a lotus deserves to be picked up even from mire, and he found out a well-known Brāhmin Paṇḍit (scholar) named सय्यम्भव भट्ट Śayyambhava-bhatta of वत्सगोत्र Vatsa gotra, as a most suitable individual whose Liberation was also in near future.

Paṇḍit Śayyambhava was at that time busy performing various यज्ञs, Yajnas, Sacrifices at Rāja-griha.

Prabhava Swāmī, thereupon, went to Rāja-griha, and sent

two of his Sādhūs to the यज्ञशाला Yajña śālā,—sacrificial hall,—with instructions to request for food, and, as the Brāhmins will not give them food at that time, to leave the hall uttering the following verse.—

अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि ।

अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि ॥ १ ॥

1. Aho kaṣṭamaho kaṣṭam tattvam vijnāyaté na hi;
Aho kaṣṭamaho kaṣṭam tatvam vijnāyaté na hī.

1. Alas ! fie on us, Alas ! fie on us, True Knowledge is verily not found out;
Alas ! fie on us, Alas ! fie on us, True Knowledge is verily not found out.

As instructed, the Sādhūs went at meal-time to the sacrificial-hall, which was decorated with banners and flags of various shapes and colours, with portal arches of variegated flowers and leaves, where vessels containing sacrificial water for sipping were placed at different places near the main entrance, where religious students practising chastity were busy in kindling sacrificial fire, where a number of goats were tied to sacrificial post, where fire was blazing on the Vēdi-shaped sacrificial alter, where various sacrificial utensils filled with different kinds of oblation-materials, were carefully arranged, where numerous devout Brāhmins were sitting with the object of witnessing the sacrificial ceremonies, and the sacrificial-hall where a number of learned Brāhmins well-versed in sacrificial rituals were entirely occupied in offering different kinds of oblation-materials accompanied by utterances of various sacred hymns.

The Sādhūs stood at the main entrance of the hall and requested for food. The Brāhmins dismissed them without giving them any food. The Sādhūs, then, left the main entrance of the sacrificial-hall loudly uttering, as instructed, the verse "Aho kaṣṭam, aho kaṣṭam etc."

Śayyambhava-bhaṭṭa, the well-known sacrificial ritualist, who was sitting near the main-entrance, distinctly over-heard the verse recited by the Sādhūs and began pondering over it.

Knowing that the eminently virtuous Jaina Sādhūs, will not, under any circumstance, tell a falsehood, the mind of Śayyambhava-bhaṭṭa became very doubtful about the real nature of True Knowledge.

When the mind of Śayyambhava-bhaṭṭa became greatly disturbed with ideas about the real nature of True Knowledge, he inquired from the उपाध्याय Upādhyāya, the high-priest-who was in charge of sacrificial ceremonies, saying "What is the essence of True Knowledge? The Upādhyāya replied, "The real essence of True Knowledge is that the Védas are the bestowers of heaven and Final Beatitude. People conversant with the real nature of True Knowledge, confidently say that there is no other real essence of True Knowledge, except the Védas."

Śayyambhava-Bhaṭṭa, then, angrily said, "You are really deceiving innocent people like myself by saying that the Védas contain the real essence of True Knowledge out of your greed for sacrificial fees received from persons capable of paying for the expenses of the sacrifice. Because, these great sages, who are free from affection and hatred towards any object, who are perfectly disinterested and destitute of worldly belongings, and who are perfectly peaceful and compassionate, will never speak out a falsehood. Therefore, O wicked man! You don't seem to be a true teacher. You have cheated the world from your very birth. You really deserve to be punished now. However, O cheat! Say out the true nature of the real essence, accurately as it stands. Otherwise, I will cut off your head as there is no crime in punishing a wicked man." So saying, he drew out a bright sword from its scabbard. Śayyambhava-bhaṭṭa, raising up his sword, at the time, appeared actually as the God of Death, reading out a warrant of death in his hand.

The Upādhyāya, greatly agitated with fear, thought "This man is ready to kill me. To-day I have got the best opportunity to say out the true nature of the real essence as it stands. Besides, the Védas declare and it is our established custom, to say out the truth as it stands when the dangerous misfortune of decapitation faces us; otherwise, we cannot say it out under any other circumstance. I will disclose the truth to him and my life will be saved."

Thinking of his own welfare, the Upādhyāya said "Underneath the sacrificial post, an image of an अर्हत् Arhat, a Tirthaṅkara of the Jainas, has been erected and it is worshipped secretly, down below. By the supernatural influence of the presence of this image, all our religious ceremonies relating to sacrifices are accomplished without any mishap, to our entire satisfaction.

"Otherwise, the great Sage Sidha-putra and the most devout Nāradaĵi will certainly ruin all the preparations for a sacrifice, without the presence of an image of a Tirthaṅkara there."

The Upādhyāya then removed the sacrificial post and having shown him a diamond-image of the Tirthaṅkara carefully preserved there, said, "The doctrine preached by the Tirthaṅkaras represented by this image, is the real essence of True Knowledge. Sacrifices are only degrading. The doctrine preached by the Tirthaṅkaras is full of compassion towards living beings. How can there possibly be any probability of a True Dharma in sacrifices involving the destruction of innumerable living beings? Alas! it is a pity, that we make a living by entrapping innocent people in our deceitful net-work of false belief! O worthy man! therefore, you carefully study the principles preached by the Tirthaṅkaras, become a devout follower of those principles, and free us from our sins. O fortunate man! I have cheated you for a long time for the sake of filling my belly. Now, I am no longer your Upādhyāya. May you be happy!"

Śayyambhava bhāṭṭa, bowing down before him, said " By explaining me the true essence, you have really become my Upādhāya (teacher)" and with these words he gave away all the gold and copper sacrificial utensils and materials to the Upādhāya, and set out in search of the two Sādhūs. Ultimately, he reached the place where Sthavira Ārya Prabhava Swāmin was residing at पाटलीपुत्र नगर Pāṭali-putra Nagara, along with his numerous disciples.

Having done respectful obeisance at the feet of Prabhava Swāmin and other Sādhūs and becoming delighted by the benedictory expression धर्मलाभ Dharma-lābha—an expression generally used by Jaina ascetics, (meaning that every desirable object is attainable by the practice of Dharma (meritorious deeds)—Śayyambhava-bhāṭṭa, sat down there, and bringing his two folded hands in front of his forehead in such a way that the ten nails of his hands touched each other, as a mark of reverential salutation, requested Sthavira Ārya Prabhava Swāmin thus:—O lord ! Please explain me the real essence of True Dharma which may lead me to the path of Final Emancipation."

Prabhava Swāmin, then, said, " O worthy man ! Abstinence from injury to living beings is the only excellent Dharma and being capable of giving pleasure in future, deserves to be always thought of. Just as happiness is pleasing to one's soul, in the same manner, happiness is pleasing to another soul. One should always speak what is pleasing, measured, true, and untormenting to others. One should not even tell a truth which is distressing to others. One should never take an object that is not given to him. Remain constantly contented. A contented man becomes a participator of Eternal Happiness even during this world. Wise persons abstaining from sexual enjoyment in every way, become splendid and powerful. Really speaking, sexual intercourse, is like a violent desire for the poison-tree of this Samsāra. Wise persons undesirous of re-births should

abandon all varieties of belongings, and becoming free from all desires towards his body, should always take delight in absorption in Universal Soul. One should always deliver his soul from the bondage of this Samsārā, by the practice of five great vows, namely, 1. अहिंसा A-himsā, Non-injury to living beings. 2. सत्य Satya, Truth. 3. अस्तेय A-stēya, Non-stealing; abstinence from theft. 4. ब्रह्मचर्य Brahmacharya, Celibacy; chastity and 5. अपरिग्रह A-parigraha, Non-possession of belongings."

Śayyambhava-bhaṭṭa, becoming acquainted with the true nature of the Knowledge of the Truth, became greatly alarmed with the bondage of this Samsāra. Reverentially bowing down, therefore, at the feet of Ācārya Prabhava Swāmin, he respectfully, said "O worshipful master! I have till now, considered an untruth as the real essence of true knowledge, like a frantic man suffering from an excess of bile, erroneously taking a lump of clay for a piece of gold. I have to-day come to know the Truth, please therefore, do me the favour of giving me भगवति दीक्षा Bhāgavati Dīkṣā, Consecration into an Order of Monks preached by the Tirthaṅkaras as it is the only means of support for an individual who is being drowned in the unfathomable ocean of this Samsāra "

Śruta Kēvali Prabhava Swāmin thereupon initiated Śayyambhava-bhaṭṭa into his Order of Sādhus.

NO. 4. ŚRUTA - KÉVALIN ĀCĀRYA ŚAYYAMBHAVA - SŪRI.

At the time of his दीक्षा Dīkṣā, Initiation, Śayyambhava-bhaṭṭa was twenty-eight years old. Observing penance of various kinds, he was not at all afraid of endurances, and thinking it to be the most effective method of destroying Karmas, he became more energetic in the practice of his religious duties. Shining brightly like the Sun, Śayyambhava Muni commenced fasting of one day, two days, three days, four days and more days at a time.

Serving faithfully the lotus-like feet of his Guru, the talented Śayyambhava Muni acquired a complete knowledge of Twelve Āṅgas with the fourteen Pūrvas, through the grace of his Guru. Knowing him to be thoroughly well-versed in Scriptural Knowledge, Prabhava Swāmī appointed Śayyambhava Muni as a pontif in his stead, and he himself remained in deep meditation.

When Śayyambhava-bhaṭṭa was initiated, his wife was young and pregnant. On seeing her quite young, people lamentingly said:—O ! There can be no person more cruel-hearted than Śayyambhava-bhaṭṭa. He has foresaken his young and virtuous wife. Females pass their days comfortably without their husbands, only by a shelter from a son. But she has no son. What will happen with the wretched self of hers ? When people compassionately asked her, “O good woman ! Is there any possibility of a foetus in your womb ? She replied “मणयम् Maṇayam, Somewhat ” in Prākṛit. The foetus was then of a few weeks’ duration. But gradually the foetus developed more and more, and at the mature age, she gave birth to a son with a Moon-like face capable of giving delight to her bewildered mind. From the reply मणयम् Maṇayam, given by the wife of Śayyambhava-bhaṭṭa, the child was named मणक Maṇaka. The child nourished by the wife of Śayyambhava-bhaṭṭa, herself the mother and herself the foster-mother, gradually began to walk about.

After the completion of eight years, the boy asked his mother "O mother ! You appear to be in the dress of a married woman, Where is my father ? She said "O child ! Your father has taken दीक्षा Dikṣā, when I was pregnant. I have reared you up. O long-lived child ! You have not seen your father and your father has not even seen you. When one day, your father Śayyambhava-bhaṭṭa was performing यज्ञ Yajnas,--Sacrifices,--some Sādhūs came to him, and they gave him Dikṣā." On hearing this, the boy became very eager to see his worshipful father. He, therefore, left his house with the permission of his mother.

Ācārya Śayyambhava-Sūri was at the time residing at चंपापुरी Campāpurī. The boy, attracted as it were by the mass of his meritorious deeds, went there. Śayyambhava Sūri while going out of the town for a call of nature, saw the lotus-eyed boy coming from a distance. On seeing the boy, Śayyambhava Sūri became increasingly delighted by excessive affection, like the ocean on seeing the Moon, and the face of the boy on seeing the nectar-like appearance of the sage, immediately expanded with joy like the closed bud of the lotus-flower. The Ācārya then delightfully inquired "O fortunate child ! Who are you ? Where do you come from ? Whose son or grandson are you ? The boy said, "I am coming here from Rājagriha Nagaṛī. I am the son of a Brāhmin named Śayyambhava of Vatsa-gotra. When I was in my mother's womb, my father had taken Dikṣā. I am wandering from town to town to find him out. If you know my father Śayyambhava, please do me the favour of saying where he is. If I personally see my father, I am desirous of having Dikṣā at his hands. I will have the same fate as he has.

The Ācārya replied, "O child ! I know your father. He is my friend. He and myself are bodily inseparable. You know, therefore, he is myself. O fortunate child ! You accept, therefore, Dikṣā at my hands. The Ācārya thinking that he had

acquired a handsome disciple, took him to his Upāśraya, and initiated the highly intelligent child into his Order of Monks with due ceremony.

Then inquiring about the age-limit of Manaka Muni, the Ācārya Mahārāja knew that he had only six months left as his age-limit. He then thought, "How can this short-lived child acquire a knowledge of the Scriptures within such a short period of time ? Highly talented benevolent sages of former times have declared that sañts with a knowledge of the fourteen Pūrvas or ten Pūrvas at least, can independently compose Sūtras embodying the essence of the Siddhāntas. An opportunity of instructing Manaka Muni in a short time has arisen, let me, therefore, compose a collection of the essence of the Siddhānta. " With this idea in his mind, Ācārya Śayyambhava Sūri composed a Sūtra named दशवैकालिकसूत्र Daśavaikālika Sūtra containing an essence of the Siddhāntas. The work was called वैकालिक Vaikālika, as it was composed during evenings, and it was called दशवैकालिक Daśa-vaikālika as it contained ten chapters. The most excellent and highly compassionate Ācārya Śrīmān Śayyambhava-Sūri himself commenced the teaching of the Daśavaikālika Sūtra to Manaka Muni. Within six months, the whole sūtra was taught to him. At the end of that period, when Manaka Muni was on his death-bed, the Ācārya himself did all the ceremony of giving him vows of repentance and misgivings, and of admonishing him to keep his mind on the three gem-like objects of worship of the Jain Siddhānta viz शुद्धदेव Śuddha Déva, Pure God, शुद्धगुरु Śuddha Guru, Pure Teacher, and शुद्धधर्म Śuddha Dharma, Pure Religion.

At the death-time of Manaka Muni, when drops of tears flowed uninterruptedly from the eyes of Ācārya Mahārāja Śayyambhava Sūri like a shower of autumnal rains, the distressed and astonished Yaśobhadra Muni and other disciples, respectfully inquired " O worshipful master ! Why should there be such an improper behaviour on your part ? What inexplicable reason is there, that you are so much grieved at ? "

The Ācārya Mahārāja, then narrated the whole account of his son Manaka, from the time of his birth till his death, before Yaśobhadra Muni and his other disciples, and said at the end, "Though the boy was very young, he carefully observed all his religious duties in a short time, and died very peacefully absorbed in devout meditation. He was young in years, but he was fully matured with virtuous character. On account of this connection, tears flowed unawares from my eyes, because affection towards one's own son, is hard to be abandoned." Yaśobhadra Muni and other disciples, bowing down low before the Ācārya, Mahārāja, said, "O worthy master! why did you not inform us before, that he was your son? Had you even hinted a little that Manaka Muni was your son, we would have verified the saying that "The son of a Guru should be respected in the same manner as a Guru," by rendering service to him.

The Ācārya, being greatly rejoiced by these utterances of his disciples, said:—"He has acquired a happy state by practising penance in the form of service to excellent ascetics practising severe austerities like yourselves. Had you known that Manaka Muni was my son, you would not have desired any service from him, and he would have erred, in his duty. Knowing Manaka Muni to be short-lived, I have composed Daśavaikālika Sūtra, containing an essence of the Siddhāntas, with the object of making him familiar with a knowledge of the Scriptures. It had been prepared for Manaka Muni. He had been duly instructed. Now I will place it in a suitable spot and have it concealed."

Knowing the idea of the Guru Mahārāja, the ascetics including Yaśobhadra Muni, told the Śrī Saṅgha about the intention of the Ācārya Mahārāja of concealing the Daśavaikālika Sūtra in a suitable place. The Śrī Saṅgha approached the Ācārya Mahārāja, and requested him, "O worthy master! Let the Daśavaikālika Sūtra prepared for Manaka Muni, remain for the benefit of the whole world. Hence-forward,

many devout persons will be of mean intellect and short-lived, so, let them accomplish their object by taking advantage of the work by your grace, like Manaka Muni. Besides, let the ascetics be pleased by repeatedly hearing the Daśavaikālika Sūtra, which is like the pollen of the lotus of Sacred Knowledge.”

It is said,

‘कृतं विकालवेलायां दशाध्ययनगर्भितम् ।

दशवैकालिकमिति-नाम्ना शास्त्रं बभूव तत् ॥ १ ॥

अतः परं भविष्यति, प्राणिनो ह्यल्पमेधसः ।

कृतार्थास्ते मनकवत् भवतु त्वत्प्रसादतः ॥ २ ॥

श्रुताभोजस्य किञ्जल्कं दशवैकालिकं हृदः ।

आचम्याचम्य मोदन्तो-मनगारमधुव्रताः ॥ ३ ॥

इति संघोपरोधेन श्रीशय्यंभवसूरिभिः ।

दशवैकालिको ग्रंथो, न संवरे महात्मभिः ॥ ४ ॥ इति

1. Kritam vikāla-vēlāyām daśādhyaṇa-garbhītam ;
Daśavaikālikamīti-nāmnā śāstram babhūva tat.
2. Ataḥ param bhaviṣyanti prāṇino hyalpa-médhasaḥ ;
Kritārthāsté Manakavat bhavatu tvatprasādataḥ.
3. Śrutāmbhojasya kimjalkam Daśavaikālikam hyadaḥ ;
Ācamyācamya modantā-managāra madhuvritāḥ.
4. Iti saṅghoparodhéna Śrī Śayyambhava-sūribhiḥ ;
Daśavaikāliko grantho na samvavré mahātmabhiḥ.

1. Prepared during evening hours and containing ten chapters, it became a canonical work named Daśavaikālika.

2. Hence-forward, people will be of little intellect, so, let them accomplish their object (Liberation) like Manaka by your grace.

3. Let the bee-like ascetics, having repeatedly tasted this Daśavaikālika (Sūtra) which is the किङ्कक Kinjalka,-Stamina of the lotus of the Ocean of Knowledge, rejoice.

4. Thus, by the interference of Śrī Saṅgha, the treatise Daśavaikālika was not concealed by the great sage Śayyambhava-Sūri.

Śayyambhava-Sūri was born in Mahavira Samvaṭ 36. He was initiated into the Order of Monks by Ārya Prabhava Swāmi when he was twenty-eight years old. After Dikṣā, he was an Muni for eleven years, and a युगप्रधान Yuga Pradhāna, for twenty-three years more. He died when he was sixty-two years old i. e. during the ninety-eighth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira. (Mahāvira Samvat 98.) (B. C. 429).

Ācārya Mahārāja Śrīmān Śayyambhava-Sūri, having appointed the well-versed highly intelligent Yaśobhadra Muni as his successor, passed his time in deep meditation.

NO. 5 SRUTRA KÉVALĪN ŚRĪMĀN YAŚOBHADRA SWĀMĪ.

Life as a house-holder 22 years; Acsetic Life-64 years; (out of this he was a Muni for 14 years; and a Yuga-pradhāna for 50 years, Total Age-limit 86 years. Svarge-gamana in Mahāvira Samvat 148. Gotra-Tuṅgīyāyana gotra.

Sruta Kévalīn Śrīmān Yosobhadra Swāmi was an inhabitant of Pātaliputra. He was a Brāhmaṇa by caste. Having heard

the preachings of Śruta Kévalin Śrīmān Ācārya Śayyambhavā Sūri, and having renounced the world at an early age, Yaśobhadraji took Bhāgavati Dikṣā—Initiation into an Order of Monks—at the pious hands of Śruta Kévalin Śrīmān Ācārya Śayyam bhava Sūri in Mahāvira Samvat 84. He studied the द्वादशाङ्गी (dvādaśāṅgī) the Twelve Āṅgas of Jaina Canonical Literature including caudasa pūrvāṇe चउदसपूर्वाणि the fourteen pūrvas from his Guru Mahārāja and, therefore, he was called a चौदपूर्वी cauda-pūrvā. He was very intelligent and well-versed in varieties of scriptural knowledge and in rituals. He was, therefore, appointed in his place by Ācārya Mahārāja Sayyambhava Sūri as the Head of the Jaina church, in Mahāvira Samvat 98. Śrīmān Yaśobhadra Sūriji had a very keen sense of adequate preaching. He used to observe strict penances and used to move about to various localities where he was able to lead numerous individuals to the Right Path by his extensive earning and excellent character. Yaśobhadra Sūri derived immense benefit by his constant association with Śruta Kévalin Ācārya mahārāja Śayyambhava Sūriji.

Ācārya Yaśobhadra Swāmī had two prominent disciples, namely 1. Śrī Sambhūti Vijayaji and 2. Śrī Bhadra-bāhu Swāmī both of whom became Cauda pūrvī (well-versed in the Twelve Āṅgas and fourteen Pūrvas).

Ācārya Yaśobhadra Swāmī belonged to Tungīyāyana-gotra. He had his dikṣā when he was twenty-two years old and he remained as an ascetic for 64 years. Out of these, he was a Muni for 14 years and as a Yūga-pradhāna for 50 years.

Ācārya Mahārāja Yaśobhadra Swāmī died in Mahāvira Samvat 148, when he was 86 years old.

Ācārya Sambhūti Vijayaji and Ācārya Bhadra-bahu Swāmī were appointed conjointly as Head of the Jaina Church when Śruta Kévali Yaśobhadra Swāmī died in Mahāvira Samvat 148.

६. संखित्वायणाए अज्जजसमद्वाओ अग्गओ एवं थेरावली मणिया-
 -तं जहा-थरेस्स णं अज्जजसमद्दस्स तुंगियायणसगुत्तस्स अंतेवासी दुवे थेरा-
 -थेरे अज्जसंभूइ विजए ” माढरसगुत्ते, थेरे “अज्जमद्दवाहू ” पाईणसगुत्ते
 थेरस्स णं अज्जसंभूइविजयस्स माढरगुत्तस्स अंतेवासी थेरे “अज्जथूलमद्दे ”
 गोयमसगुत्ते ॥ .थेरस्स णं अज्जथूलमद्दस्स गोयमसगुत्तस्स अंतेवासी दुवे
 थेरा-थेरे अज्जमहागिरी “ एलावच्चसगुत्ते, थेरे “अज्जसुहत्थी ” वासिह-
 सगुत्ते ॥ थेरस्स णं अज्जइंदसुहत्थिस्स वासिहसगुत्तस्स अंतेवासी दुवे थेरा
 “सुट्ठियमुप्पडिबुद्धा ” कोडियकाकंदगा वग्धावच्चसगुत्ता ॥ थेरा णं सुट्ठिय-
 मुप्पडिबुद्धाणं ” कोडिय काकंदगा णं अंतेवासी थेरे “अज्जइंददिन्ने ”
 कोसियगुत्ते ॥ थेरस्स णं अज्जदिन्नस्स कोसियगुत्तस्स अंतेवासी थेरे “अज्ज-
 दिन्ने ” गोयमस्सगुत्ते ॥ थेरस्स णं “अज्जदिन्नस्स गोयमसगुत्तस्स अंतेवासी
 थेरे “अज्जसीहगिरी” जाइसरे कोसियसगुत्ते ॥ थेरस्स णं “अज्जसीहगिरी
 स्स जाइसरस्स कोसियसगुत्तस्स अंतेवासी थेरे ” अज्जवइरे ” गोयमसगुत्ते
 थेरस्स णं अज्जवइरस्स गोयमसगुत्तस्स अंतेवासी थेरे “अज्जवइरसेणे ”
 उकोसियगुत्ते ॥ थेरस्स णं अज्जवइरसेणस्स उकोसिअगुत्तस्स अंतेवासी
 चत्तास्थिरो, थेरे “अज्जनाइले ” १, थेरे “अज्जपोमिले ” २, थेरे
 अज्जजयंते ३, थेरे “अज्जतावसे ४ ॥ थेराओ अज्जनाइलाओ अज्जनाइला
 साहा निग्गया, १, थेराओ अज्जपोमिलाओ अज्जपोमिला साहा निग्गया
 २, थेराओ अज्जजयंताओ अज्जजयंती साहा निग्गया ३, थेराओ
 अज्जतावसाओ अज्जतावसी साहा निग्गया ४ इति ॥ ६ ॥

6. Samkhitta-vāyaṇāe Ajja Jasabhaddāo evaṃ théravali
 bhassinya. Tam jahā-Thérassa ṇam Ajja Jasabhaddassa
 Tungiyāṇassa-guttassa anté-vāsī duvé thérā-Théré “Ajja
 Sambhūlvijāe” Māḍharasa-gutté, théré ‘Ajja Bhaddabāhū’
 Pāiṇasa-gutte. Thérassa ṇam Ajja Sambhūi-vijayassa mādhara-
 guttassa anté-vāsī Théré, Ajja Thulabhaddé’ Goyamasa-gutté.

—Thérassa ṇam Ajjathūlabhaddassa Goyamasa-guttassa

antévāsi duvé therā théré “Ajjā Mahāgiri” Eilāvaceassa-gutté, théré “Ajjā Suhatthi” Vāsītthasa-gutté. Thérassa ṇam Ajjā Suhatthissa Vāsītthasa-guttassa antévāsi duvé therā “Sutthiya-Suppadibuddhā” Kōdiya Kākandagā Vagghā-vaccasa-guttā. Thērāṇam Sutthiya-Suppadibuddhāṇam Kōdiya-Kākandagāṇam Vagghāvaccassa-guttāṇam antévāsi taéré “Ajjā Indadinne” Kōsiya-gutté. Thérassa ṇam Ajjā Indadinnassa Kōsiya-guttassa antévāsi théré Ajjā Dinné Goyamasa-gutté. Thérassa ṇam Ajjā Dinnassa Goyamasa-guttassa antévāsi théré ‘Ajjā Sihagiri’ jāisaré Kōsiyasa-gutté. Thérassa ṇam Ajjā Sihagirissa jāisarassa Kōsiyasa-guttassa antévāsi théré ‘Ajjā Vairé’ Goyamasa-gutté. Thérassa ṇam Ajjā Vairassa Goyamasa-guttassa antévāsi théré “Ajjā Vairaséné” Ukkosiya-gutté. Thérassa ṇam Ajjā Vaira-sēṇassa Ukkosia-guttassa antévāsi cattāri therā.— Théré Ajjā Nāilé 2. Théré Ajjā Pomilé 3. Théré Ajjā Jayanté 4. Théré Ajjā* Tāvasé. Thērāo Ajjā Nāilāo Ajjā-Nāilā sāhā niggayā 2. Thērāo Ajjā Pomilāo Ajjā Pomilā sāhā niggayā 3. Thērāo Ajjā Jayantāo Ajjā Jaynti sāhā niggyā 4. Thērāo Ajjā Tāvasāo Ajjā Tāvasi sāhā niggayā iti. 6.

6. Commencing with Ārya Yaśobhadra, the sthavirāvali runs as follows:—

1. Sthavira* Ārya Yaśobhadra of Tungiyāyana-gotra had two ascetic-disciples viz-a. Sthavira Ārya Sambhūti Vijaya of Māḍhara-gotra and b. Sthavira Ārya Bhadra-bāhu Swāmi of Prācīna-gotra.
2. Sthavira Ārya Sambhūti Vijaya of Māḍhara-gotra had Sthūlabhadra of Gautama-gotra as his chief disciple.
3. Sthavira Ārya Sthūlabhadra of Gautama-gotra had two ascetic-disciples viz-a. Sthavira Ārya Mahāgiri of Elāpatya-gotra and b. Sthavira Ārya Suhasthi of Vāsīttha-gotra.

4. Sthavira Ārya Suhasti of Vāsiṣṭra-gotra had two ascetic-disciples viz-a. Sthavira Ārya Sūsthita—of Koṭika-Kākandī-of Vyāghrapātya-gotra-and b. Sthavira Ārya Su pratibaddha of Koṭika-kākandī of Vyāghrapātya-gotra.
5. Sthavira Sūsthita and Supratibaddha of Koṭika Kākandī of Vyāghrapātya-gotra had an ascetic-disciple named Sthavira Ārya Indra-dinna of Kāuśika-gotra.
6. Sthavira Ārya Indra-dinna of Kāuśika-gotra had an ascetic-disciple Ārya Dinna of Gautama-gotra.
7. Sthavira Ārya Dinna of Gautama-gotra had an ascetic-disciple Ārya Simhagiri of Kāuśika-gotra.
8. Sthavira Ārya Simhagiri of Kāuśika gotra had an ascetic-disciple Sthavira Ārya Vajra Swāmī of Gautama gotra.
9. Sthavira Ārya Vajra Swāmī had an ascetic-disciple Sthavira Ārya Vajrasēna of Utkausika-gotra.
10. Sthavira Ārya Vajrasēna of Utkausika-gotra had four ascetic-disciples. viz. 1. Ārya Nāgila 2. Ārya Paumila 3. Ārya Jayanta and 4. Ārya Tāpasa. From Ārya Nāgila started the Ārya Nāgilā branch; from Ārya Paumila started the Ārya Paumila branch; with Ārya Jayanta, the Ārya Jayantī branch, and with Ārya Tāpasa started the Ārya Tāpasī branch.

NO. 6. ŚRUTA KÉVALIN ĀRYA ŚRĪ SAMBHŪTI VIJAYA SŪRI

Life as a house-holder—42 years; Cāritra-paryāya (ascetic life) 48 years. (40 years as a Muni and 8 years as a Śruta Kévalin); Total Life-limit 90 years; Gotra Māḍhara gotra; Svarga-gamana Mahāvīra Samvat, 156.

Śruta Kévalin Śrīman Sambhūti Vijaya Sūri and Śruta Kévalin Śrīmān Bhadra-bāhu Swāmī were two eminent disciples of Śruta Kévalin Yaśobhadra Swāmī. Śrutakévalin Śrīmān Sambhūti Vijaya Sūri became the

Head of the church after the svarga-gamana of his Guru—He was the Guru of the highly virtuous last Śruta Kévalin—Śruta Kévalin Śrīmān Sthulabhadraji. He was very coolheaded, calm-minded, and highly religious. Even cruel persons, on coming into his presence, became docile by his tranquil face feeding them with the nectar of universal calmness. Śruta Kévalin Ācārya Śambhūti Sūri led an excelldent ascetic-life for forty eight years. He had forty disciples. Out of these, the undêr-mentioned twelve were highly respected sthaviras (ācāryas) viz 1. *Nandanān-bhadra (नन्दनभद्र) 2 Upananda (उपनन्द) 3. Tisa-bhadra (तीस्रभद्र) 4. Yaşobhadra (यशोभद्र) 5 Gaṇi-bhadra (गणिभद्र) 6. Pūrṇa-bhadra (पूर्णभद्र) 7. 8. Sthūla-bhadra (स्थूलभद्र) 9. Rijumati. (ऋजुमति) 10 Jambū जंबू 11. Dīrgha (दीर्घभद्र) 12 Pāṇḍu-bhadra (पांडुभद्र).

Śruta Kévalin Ārya Śrīmān Sambhūti Sūri was the renowned Head of the Saṅgha (Congregation) for eight years. He went to Svarga स्वर्ग during the Mahāvīra Samvat 156. (B.C.)-371). Śruta Kévalin Ārya Śrīmān Bhadra-bāhu Śwāmī succeeded him as the next Head of the Saṅgha.

ŚRUTA KÉVLIN ĀRYA SRĪMAN BHADRA-BĀHU SWĀMĪ

Life as a house-holder 45 years; Cāritra paryāya (ascetic life) 31 years (17 years as a Muni and 14 years as an Śruta Kévalin) Total life-limit-76 years; Svarga-gamana Mahāvīra Samvat 170, Gotra-Prācīnā gotra.

Śruta Kévalin Śrīmān Bhadra-bāhu Swāmī was a Brāhmaṇa living at Pratiṣṭhāna-pura (modern Peṭhāna) in Deccan (Southern India). Being very intelligent and extremely fond of acquiring knowledge, he perseveringly studied, vyākaraṇa (grammar), nyāya (logic), tarka (philosophy), dharma-Śāstra (religion), jyotiṣa (astronomy) etc. He soon acquired the rank of a very learned man. His fame spread in different directions. His knowledge of astronomy was extra-ordinary,

He had the good luck of coming in contact with Śruta Kévalin Yaśobhadra Swāmī. In comparison with the extensive and deep knowledge of Śruta Kévalin Yaśobhadra Swāmī, the knowledge of Bhadra-bāhu Swāmī, seemed trifling like an article made of tin, in the presence of an article made of real gold. Gradually Bhadra-bāhu Swāmī knew the real essence of True Religion.

Bhadra-bāhu Swāmī had his dīksā at the pious hands of Śruta Kévalin Yaśobhadra Swāmī. Owing to his extra-ordinary abilities he was able to master the Fourteen Pūrvas. He also became very competent in astronomy and astrology.

Ācārya Bhadra-bāhu Swāmī had a brother named Varāha-mihira वराहमिहिर. Varāha-mihira had, also, taken Bhāgavati Dīkṣā. On seeing that Bhadra-bāhu Swāmī was made an Ācārya and the Head of the Jaina Saṅgha by the Guru, on account of his extensive knowledge and superior natural powers, Varāha-mihira became enraged and having left off ascetic life, he began to maintain himself by fore-telling omens, preparing horoscopes etc, as he possessed sufficient knowledge of astronomy. But his hatred towards Jaina Sādhūs increased with his popularity, and he formed the evil habit of slandering Jaina Sādhūs and everything relating to the Jaina Dharma. Varāha-mihira practised a number of tricks with the object of spreading his own influence. The public believed in his fore-tellings and his fame spread in various directions. In course of time, Varāha-mihira received the respectful distinction of appointment as राज्यपुरोहित Rājya Purohita.—Royal Chaplain—in the court of Nanda Rājā, and along with it, his animosity towards Jaina Religion went on increasing.

Nanda Rājā had a son born after a long time. Varāha-mihira prepared a horoscope for the newly-born child and estimated the child's age so be one hundred years. The king was greatly pleased. A large number of persons came to the

king, with presents of various kinds with the object of manifesting their rejoicing, as the king had a son during his old age, and also because, the child was said to be long-lived. Varāha-mihira had a suitable opportunity of taking a revenge. "He told the king :—All the people in the town have become pleased by the birth of your son, and a large majority of them have paid you their respects; but the Jaina Sādhū Bhadra-bāhu has not at all come. You may not perhaps be knowing. The king informed Śakaḍāla Mantri (the Chief Minister), to to make inquiries into the matter, Śakadāla Mantri had a talk with Bhadra-bāhu Swāmī, on the matter of inquiry. Guru Mahārāja at once realised the whole situation. He knew that the ears of the king had been poisoned against him. With a cool head, the Ācārya Mahārāja said "Why should I needlessly come twice for one incident. The child will meet with death by the mouth of a cat on the seventh day, and I will come on that day for condolence." Śakaḍāla Mantri at once informed the king. The king was greatly astonished; on hearing different statements from Varāha-mihira and Bhadra-bāhu Swāmī, he became very anxious. He established diligent watch-guards around his palace, and he ordered all the cats to be driven away from the town, with the object of falsifying the statement of Bhadra-bāhu Swāmī. In the first place, the king had this son of his, during his old age, and secondly, the child was of royal blood. Every humanly possible effort was done for the protection of the life of the child. But the inevitables of Fate, cannot be effaced by human hands. As had been previously fore-fold by Bhadra-bāhu Swāmī, when, exactly on the seventh day, a wet-nurse, sitting near a door, with the newly-born child in her lap, was suckling the child, a fastening trap-bolt of the door with an engraving of a cat's mouth at its end, accidentally fell on the head of the sucking child, and he immediately died. Bhadra-bāhu Swāmī went to king's palace for condolence. He advised the king to have patience and fortitude. Explaining him the various phases of the different kinds of karmas and their

consequences in brief, the Ācārya Mahārāja was able to pacify the king's mind to a great extent. The king, however, told Bhadra-bāhu Swāmiji:—'Accordingly to your fore-feeling, the child died exactly on the seventh day, but your statement that the child will meet with death at cat's mouth is not true.' On a critical examination of the trap-bolt of the door it was found that there was a cat's mouth carved on it and that both the statements of the Ācārya Mahārāja were perfectly true in every respect.

By this incident, Varāha-mihira was greatly ashamed. His pride disappeared. He was help-less. He became disgusted with his books on Astrology and he thought of throwing all of them into deep water, but he was prevented from doing so by Bhadra-bāhu Swāmiji. However the animosity of Varāha-mihira particularly towards Bhadra-bāhu Swāmiji and towards Jaina Dharma went on increasing.

After a few days, Varāha-mihira died, and he was born as a Vyantara-dēva. Remembering his previous animosity the Vyantara spread pestilence in the Jain Saṅgha (Congregation). People were greatly distressed by this un-expected calamity. On a persistent request of Śrī Saṅgha for the pacification of the terrors of pestilence, Śruta Kēvalin Bhadra-bāhu Swāmī composed उवसग्गहं स्तोत्रम् Uvasaggāharam Stotram of seven verses. By the hearing, careful study, and deep meditation of the stotra, the molestation from the pestilence disappeared. The supernatural power of this stotra was so great that by repeating it a certain number of times, Dharaṇendra (धरणेन्द्र)-the Indra of the Southern Row of Nāga Kumāra dévas was obliged to come over to human habitations. People needlessly called him very often even for a trifling and undeserving work. At the request of Dharaṇendra, the worthy Ācārya Mahārāja removed the last two verses from the Stotra. At present, only five verses of the Stotra are available, The Uvasagga-haram Stotra is full of miraculous powers. By deep study and constant repetition, the true meaning of the Stotra

can be easily grasped. The stotra contains a स्तुति Stuti (a panegyric of Tirthaṅkara Bhagavān Śrī Pārśva Nātha, his attendānt yakṣa (demi-god) named Pārśva, of Padmā Devi, and of Dharaṇendra with various meanings. For a detailed description, the reader is referred to any of the undermentioned* Commentaries.

Emperor Candra-gupta-the usurper of the Kingdom of Nanda IX, immediately after killing him-was highly impressed with the intelligence and extensive knowledge of Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmīji.

One day, Candra-gupta had sixteen dreams at night when he was in sound sleep. When Ācārya Mahārāja Śrī Bhadra-bāhu Swāmī very minutely and clearly explained to him all the fore-tellings, Candra-gupta was greatly grieved on hearing about the future miserable conditions that were very likely to befall him, during this life. Some say, that Candra-gupta entrusted his kingdom to the care of his son and that he himself took Dikṣā.

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī knew that there will be a dreadful famine for twelve years and so he went to Nēpāl with the object of commencing महाप्राणध्यान (Mahāprāṇa Dhyāna). Food and water became scarce owing to famine. Some of the sādhus went to southern districts. An unfortunate consequence of the famine was that sādhus lost memory of texts of Āgamas. How can there be hard study when food sufficient for filling one's belly cannot be obtained? Learning of any kind, gets forgotten, if it is not remembered repeatedly.

*There are eight commentaries on Uvasaggaharam Stotra. viz. (1) Brihad Vritti (2) Artha Kāpa-latā by Śrī Jina Prabha Sūri (3) Vritti by Jaya Sāgara Muni (4) Laghu Vritti by Purāṇa Candra Sūri. (5) Vi-vritti by Dwija Śrī Pārśva-dēva Gaṇi. (6) Laghu Vritti of 850 verses in Jaina Granthāvali (7) Vritti by Harsa Kīrti Sūri, and (8) Vritti by Śrī Siddha Candra Gaṇi.

Prof. H. R. Kāpadiā* writes :—

“It was in the time of Bhadra-bāhu Swāmin that Magadha had to face the calamity resulting from a twelve-years famine. This seriously affected the study of the Jaina Saints who could hardly get sufficient alms even by begging from door to door. This resulted in their forgetting Dīṭṭhivāya—a fact those saints became conversant with, when they assembled after subhiksā had set in, and durbhiksā had disappeared. Thereupon, they sent a pair of Munis technically known as Saṅghāṭaka to Bhadra-bāhu Swāmin who was practising Mahā-prāṇa, Dhyāna in Nepal; for he was the only one who was then in a position to remember and teach Dīṭṭhivāya. He, however, declined to teach Dīṭṭhivāya on the ground that he was then engaged in practising Mahā-prāṇa—a dhyāna, he could not attend to during the twelve-year famine. The two Munis, on their return, informed the Saṅgha accordingly. It thereupon, sent another pair of Munis, asking them to put a question to Bhadra-bāhu Swāmin as to the penalty prescribed for disobeying the order of the Jaina Saṅgha and to prescribe this very penalty to him for the same offence committed by him. The two Munis reached Nepal, and asked the desired question to Bhadra-bāhu swāmin. He answered :—“One who does not obey the order of the Jaina Church deserves to be excommunicated. Thereupon, the two Munis said that the Jaina Saṅgha assembled in Magadha had prescribed this very penalty to him inasmuch as he had refused to teach Dīṭṭhivāya. Bhadrā-bāhu swāmin quickly realized the situation and conditionally agreed to teach Dīṭṭhivāya. The underlying

* Prof. H. R. Kāpadiā—canonical Literature of the Jainas chap. IV. p. 71-73.

इति य काले बारसवरिसो दुकालो उवटितो । संजाता इतो इतो य समुदतीरे
अच्छित्ता पुनरवि “ पाडलिपुत्ते ” मिलित्ता । तेसि अण्णस्स उदेसओ, अण्णस्स खंडं
एवं संघाडितेहिं एंकारस अंगाणि संघातितानि दिड्ढिवादो तत्थि । “ नेपाल ” वत्तणीए
य भद्रबाहुसामी अच्छंति चौदसपुब्बी, तेसि संघेणं पत्थंविता संघाडजो “ दिड्ढिवादं वाएहि ”
त्ति । गतो, निवेदितं संघकज्जं तं, ते भण्णंति—दुकालनिमित्तं “ महापाणं ” न पविट्ठा

condition was that he would neither talk to the taught nor the taught should talk to him—exchange a single word with him when he was engaged in teaching, or even otherwise, and that he would impart lessons by seven instalments during a day. This being agreed upon; 500 Jaina Sāddhus with two attendants for every one of them, came to Népāl, and tried to prosecute their studies. But all except Sthūlabhadra left the place as they could not face the situation.¹ He (Sthūlabhadra), too, could not completely master all the 14 Puvvas as for some reason or other Bhadra-bāhu Swāmin withheld the meaning of the last four Pūrvas from him.² Thus, the meaning of the last 4 Pūrvas got lost in Vīra Samvat 170 the year in which Bhadra-bāhu Swāmin died. Later on, with the death of Sthūlabhadra, even the verbal embodiment of these four

मि, इयाणि पविट्ठो मि, तो न जाति वायणं दातुं, । पडिनियत्तेहिं संघस्स अक्खातं ।
तेहि अण्णो वि संघाडओ विसज्जितो—जो संघस्स आणं अतिक्रमति तस्स को दंडो ? ।
ते गता, कहितं, तो अक्खाइ—उग्घाडिज्जइ । ते भणंति—मा उग्घाडेह, पेसेह मेहावी
सत्त पाडिपुच्छगाणि देमि ”——

Cunni (part II p. 187) on Āvassaya.

1. उज्जुत्ता मेहावी सद्धाए वायणं अलभमाणा ।

अह ते थोवा थोवा सव्वे समणा विनिस्सरिया ॥ ७४१ ॥

एको नवरिन्न मुंचति सगडालकुत्तस्स जसकरो धीरो ।

नामेण थूलभदो अविहीसाधम्मभदो त्ति ॥ ७४२ ॥

2. Śrī Sthūlabhadra assumed the form of a lion, when his sisters—Yakṣā and other sādhis went for **vandana** to him. He wanted to show them, the supernatural powers of the learning that he had acquired. When Bhadra-bāhu Śwāmin came to know about this incident, he stopped giving lessons to Sthūlabhadra. When Śrī Saṅgha requested the Guru Mahārāja to teach other Sādhus the remaining Puvvas, he said, When a Sādhu of Sthūlabhadra's ability became proud of his learning, what else can be expected of others? At last, at repeated entreaties of the Saṅgha—he taught him the text of remaining four 4 Pūrvās, and not their meanings, with the condition that he should not teach them to any other person.

Pūrvas came to an end, as he was debarred from teaching them to others.¹

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī was the vidyā-guru (instructor of sacred knowledge) of Sthūlabhadra Muni. He gave lessons to Sthūlabhadra in ten pūrvas and their meanings, and in text of the four remaining pūrvas, and not their meanings.

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī was an eminent scholar of vast learning. He was an author of ten Nijjuttis (versified commentaries) in Prākṛta on the following 10 works* :—

1 Āvassaya	6 Dasāsuyakkhaṇḍa
2 Dasavéyāliya	7 Kappa
3 Uttarajjhayaṇa	8 Vavahāra Sūtra
4 Āyārāṅga	9 Sūrya prajnapiti Sūtra
5 Sūyagadāṅga	10 Rṣibhāṣita Sūtra

Besides these, he had composed Vyavahāra Sūtra, Dasāsrūtaskandha, and Brhat Kālpa Sūtra.

अहं भणइ थूलभट्टो अण्णं खूवं न किंचि काहामो ।
 इच्छामि जाणिउं जे अहमं चत्तारि पुव्वाइं ॥ ८०० ॥
 नाहिसि तं पुव्वाइं सुयमेत्ताइं विमुग्गहा हिति ?
 दस पुण ते अणुजाणे जाण पणट्ठाइं चत्तारि ॥ ८०१ ॥
 एतेण कारणेण पुरिसजुगे अट्ठमम्मि वीरस्स ।
 सयराहेण पणट्ठाइं जाण चत्तारि पुव्वाइं ॥ ८०२ ॥
 Tīthhogāliya.

*आवस्सयस्स दसकालियस्स तह उत्तरज्जमायारे ।
 सूयगडे निज्जुत्ति वोच्छामि तहा दसाणं च ॥ ८२ ॥
 कप्पस्स य निज्जुत्ति ववहारस्सेव परमनिउणस्सं ।
 सूरियपणत्तीए वोच्छं इसिभासियाणं च ॥ ८३ ॥

Over and above these, Śrīmān Bhadra-bāhu Swāmī wrote Ogha-niryukti and Piṇḍa-niryukti.

Śrī Kālpa Sūtra, which is read every Year during the Paryuṣaṇa parva, was also composed by him from the Daśāsruta Khaṇḍa Sūtra.

Śrī Kēvali Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī had his dīkṣā when he was 45 years old.—He led an ascetic life for 31 years, out of which he was a Muni sādhu for 17 years, and for 14 years he was a Yuga Pradhāna. He belonged to Prācīna-gotra. He died at an age of 76 in Mahāvīra Samvat 170.

सिरीथूलभद्रसत्तम, अट्ठमगा महागिरी-सुहत्थी अ ।

सुट्ठिअ-सुपट्ठिबद्ध, कोडिअकाकंदिगा नवमा ९ ॥ ४ ॥

Sirithūlabhadda sattama 7 aṭṭhamagā mahāgiri-suhatthī 8 a
Sutṭhia-supatṭibaddha Kodia-Kākaṇḍigā navamā 4.

७ तत्पट्ठे श्रीस्थूलभद्रस्वामी

८ तत्पट्ठे श्रीआर्यमहागिरि-श्री आर्यसुहस्तिनौ ।

९ श्री आर्यसुहस्तिपट्ठे, श्रीसुस्थितसुप्रतिबद्धौ ।

7. Tatpatṭé Śrī Sthulabhadra Swāmī.
8. Tatpatṭé Śrī Ārya Mahāgiri-Śrī Ārya Suhastinau.
9. Śrī Ārya Suhastipatṭe Śrī Susthita Supratibaddhau.

NO. 7. SRIMĀN STHŪLA-BHADRA SWĀMĪ.

Life as a house-holder 30 years; Ascetic Life 69 years. (Out of this period, he was a Muni for 24 years and as a Yuga-pradhāna for 45 years); Age-limit 99 years. Svarga-gamana in Mahāvīra Samvat 215. Gotra—Gautama-gotra.

At that time, the entire Bhārata-varṇa (the Indian Peninsula) was under the sovereignty of King Nanda IX (Navama Nanda.). His capital city Pāṭalīputra was very beautiful. The king had an extra-ordinarily intelligent prime-minister named Śakaḍāla. This Śakaḍāla had a wife named Lakṣmīvati, two clever sons named Śrīyaka and Sthūla-bhadra, and seven daughters named 1 Yakṣā 2 Yakṣa-dattā 3 Bhūtā 4 Bhūta-dattā 5 Sēnā 6 Vēṇā and 7 Rēṇā.

Śakaḍāla, being very wise and shrewd in the observance of his obligations, was the right-hand man of the king. No administrative work was done without his advice. Like the sons of a lion, both the sons of Śakaḍāla, were equally competent. Śrīyaka was specially appointed as a faithful body-guard of King Nanda IX.

An exquisitely handsome courtesan named Koṣā, was enhancing the beauty of the town. The palatial building of Koṣā had spread the fame of the town of Pāṭalīputra in all directions. Numerous travellers used to come to Pāṭalīputra for the purpose of having a look at the charming face of Koṣā. In olden times, it was believed that courtesan females had a monopoly of wisdom. No one attempted to compete with her in dancing and singing. Highly pious ascetics even, were defeated by her bewitching eyes. Highly-bred princes and sons of millionaires were coming to her for learning moral discipline and wisdom. Koṣā had such a wide reputation that no one was considered as competent without receiving her tuition. She was considered so clever in dancing that after seeing her dance, people were slow in regaining their control over their senses. Koṣā had a very handsome appearance coupled with her skill. When she let loose her braid of hair, her hair gave one impression of the King of Serpents. Her hands resembled a pod of lotus. The eyes of a deer seemed dim before her bright eyes.

Śakaḍāla also sent his elder son Sthūlabhadra to Koṣā's

house. Koṣā looking out from her balcony, saw a charming youth eighteen years old coming in the direction of her palace. The youth's charming face and grace attracted her heart. Koṣā ordered a maid who was sitting near her to bring the youth into her house. The maid requested Sthūlabhadra to accompany her, but he said :—"I will only come if the mistress of the house herself, came to take me in." On seeing Sthūlabhadra's grandeur, Koṣā came out and took him in with due respect. .

Sthūlabhadra went to Koṣā's house with the object of learning various arts and sciences. His father had made ample arrangement for money required for Sthūlabhadra. Gradually, while Sthūlabhadra was learning arts, he fell in ties of love with Koṣā. Who will ever take a meal of Koḍrava (an inferior kind of corn) after acquiring a dish of Kṣīra (rice-pudding) ? Koṣā on her part, left out showing love towards any other person. There was love between Sthūlabhadra and Koṣā as with a fish and water Sthūlabhadra would invariably look to Koṣā and Koṣā would do the same to Sthūlabhadra. The palatial building of Koṣā was an ocean of worldly pleasures. Any one drowned in it, will never come out. Days and months passed on happily for them. Sthūlabhadra lived at the house of Koṣā for more than twelve years.

There lived a Brāhmin named Vararuci in the same Pātali-putra Nagara. He was a believer in Wrong Belief. He was a poet, as well as, well-versed in grammar and discourse. He used to go daily to the king's palace with one hundred and eight verses composed by himself and gain king's favour. Prime-minister Śakaḍāla did not like this as Vararuci was a non-believer. The king did not give anything to Vararuci. Thereupon, Vararuci went to the wife of Śakaḍāla and requested her that if the prime-minister Śakaḍāla praises my compositions, I will have my living. Śakaḍāl's wife persistently urged Śakaḍāla to praise Vararuci's compositions. The

pressure from a blind person, an infant, a female, or from a fool, is irresistible. On the next day, Śakaḍāla praised the composition of Vararuci, and the king becoming pleased, gave him 108 dinārs. Hence-forward, this went on happening daily. Śakaḍāla, one day, asked the king:—‘O king! Why do you give away so much every day? The king replied:—I give him because you praise his composition. Śakaḍāla, then, said:—‘I am not praising Vararuci. I am only praising the original author of the excellent composition. All these verses are not Vararuci’s own composition. They are composed by some other learned men. Even my own daughters know these verses. I will bring them before you to-morrow morning.’

The next morning Śakaḍāla had all his daughters seated behind a curtain, in the king’s palace. His daughters had such wonderful memory that the first named Yakṣā remembered whatever she heard only once, the second Yakṣa-dattā remembered whatever was repeated twice; in this way, all his daughters used to remember things. As soon as Vararuci uttered the verses, all the daughters of Śakaḍāla repeated them one by one. The king did not give Vararuci any money. Vararuci was greatly ashamed. He made up his mind to take revenge on Śakaḍāla.

Vararuci now made another attempt for popularity. He fixed an apparatus in the waters of the Ganges and it was so arranged that on pressing it by his foot, a bag full of gold mohurs, would jump out and fall into his hands. He circulated a piece of information among the public, that “the deity Gangā Mātā becoming pleased by my eulogy daily gives me this bag of gold mohurs”. Śakaḍāla had a scent of fraud in this. He made all inquire about this fraud, and informed the king accordingly. The king intended to make careful inquiries in the matter.

Vararuci fraudulently contrived to conceal the bag of gold mohurs daily in the yantra (apparatus) at night when the place was deserted by all human beings. Śakaḍāla informed a secret

spy with all circumstances of Vararuci and sent him to watch his movements. As soon as Vararuci concealed the bag of gold mohurs, the secret spy instantly took away the bag of gold mohurs, and handed it over to Śakaḍāla Mantri.

Vararuci was unaware of the bag of gold mohurs having been taken away. He went to the river in the morning and began to utter eulogic verses in accordance with his daily practice. The king, ministers, and a large multitude of people came there. Vararuci applied pressure to the yantra with his foot. But how can a bag of gold-mohurs come out when there was none in the yantra? When, however, Vararuci could not get the bag of gold-mohurs by pressure with his foot he tried with his hands; but then, also, he failed. Vararuci immediately knew that his trick was found out. It seemed from the features of the face of Śakaḍāla that he knew the secret. Śakaḍāla, then, produced before Vararuci his missing bag of gold-mohurs. People, now, understood the fraud of Vararuci. Vararuci was greatly disappointed. Vararuci became more and more envious towards Śakaḍāla Mantri and he began to find out short-comings of Śakaḍāla Mantri.

Day and night, Vararuci was bent upon taking revenge on Śakaḍāla. The flame of Vararuci's wrath took a very bright form, and he lost his sleep. He thought, if Śakaḍāla had not exposed my fraud, how extensively could I have spread my popularity? People would have said—"Becoming pleased by the excellence of my composition of verses, even the Gaṅgā-maiyā (Mother Ganges) gives me a present of gold-mohurs." But my well-cherished intention was rendered fruitless like an ākāśa-pu,pa (a flower in the sky) by the skill of Śakaḍāla.

Preparations on a grand scale were going on for the marriage-ceremony of Śakaḍāla's younger son, Śriyaka. Vararuci found this as a suitable opportunity for taking his revenge on Śakaḍāla. King Nanda IX was very fond of arms and ammunitions; so, Śakaḍāla was getting some weapons prepared at his house, to be given as a

present to King Nanda IX when he paid a formal visit to Śakaḍāla at his house during the marriage-ceremony. Vararuci took advantage of this wished-for opportunity. He gathered round him a number of young boys from the street, distributed some sweet-meats, baked peas, etc and taught them to sing the following verse.

न वेत्ति राजा यदसौ, शकडालः करिष्यति ।

व्यापाद्य नंदं तद्राज्ये श्रीयकं स्थापयिष्यति ॥ १ ॥

Na vétti rājā yadasau, Śakaḍālah kariṣyati;

Vyāpādya Nandam tadrājyē Śrīyakam sthāpayiṣyati.

1. The king does not know, what this Śakaḍāla will do. Having killed Nanda, he will establish Śrīyaka on his throne.

Little boys under temptation of sweet-meats went on daily repeating the verse wherever they met.

King Nanda IX himself over-heard the verse, when he was going out for a ride, one day. The king became suspicious about Śakaḍāla. He immediately sent a secret spy to make inquiries at the house of Śakaḍāla. The messenger informed the king about the exact condition of things he saw at Śakaḍāla's house.

When Śakaḍāla-Mantri went to the king, the next day, to give respects to him, the king sat with his face turned away from him, out of anger. Śakaḍāla was informed that the king was very angry with him and that he was thinking of ruining Śakaḍāl's entire family. Śakaḍāla went home, explained all the circumstances to Śrīyaka, and ordered him—“To-morrow when I bend my head low before the king, at the time of giving my respects to him, you at once cut off my head. On hearing this, Śrīyaka became speech-less. His whole body began to shake with terror. He told his father—“Even an assassin will not do such a cruel act, how can it be done by me?” Śakaḍāla explained, in detail, all the circum-

stances of his case, and said :—"I am a very old man, and am sure to die within two or four years. But by my death, our family will be saved from ruin. Besides, I will keep a virulent poison in my mouth and there will be very little pain to me."

The next day, as soon as Śakaḍāla bent his head low while giving respects to the King, Śrīyaka at once drew out a bright sword from its scabbard, and cut off his father's head. The King shouted—"Ah! Ah! Śrīyaka, What an improper act have you done?" Śrīyaka replied—"I have come to know that my father has become a traitor to the King, and, so, I killed him.' On seeing the faithful devotion of Śrīyaka towards himself, the King was greatly pleased, and he instructed Śrīyaka to take charge of his father's post. Śrīyaka said :—"I have my elder brother named Sthūlabhadra, and he is suitable for the post." The King inquired. "How is it that your elder brother is never seen here? Śrīyaka replied :—"Mahārāja! He is living at Koṣā's house. It is twelve years that he has been living there. The King sent one of body-guards to bring Sthūlabhadra to his palace.

Sthūlabhadra came to King's palace. The King told him to accept the post of the prime-minister. Sthūlabhadra informed the king that he would give a final reply after mature thinking. The King permitted him to do so. Sthūlabhadra, thereupon, went into Aśoka-wādī and began to think :—"Ah! Why should there be a post of ministership for me? My father had a premature death on account of his minister's post. By accepting the post of a minister, one must please the King as well as the public. The burden of administrative work is so great that there is hardly any time left, for thinking about one's self.' Sthūlabhadra had experience about the ordinary course of happenings in this world. His sleeping soul awoke. His soul became tinged with true renunciation of worldly objects, on account of the premature death of his father, and as a result of serious thinking, Sthūlabhadra went to the King's palace, gave his blessing to the King, and went away.

Sthūlabhadra, then, took Bhāgavati Dīkṣā at the blessed hands of Śruta-Kévalin Ācārya Śrīmān Sambhūti Vijaya Mahārāja. Being endowed with bright intellect, Sthūlabhadra Muni acquired much knowledge within a short time. Besides, he had perfect control over his senses.

Rainy season was drawing near. According to the customary practice of ascetics, Jaina Sādhūs are required to live at one place during the four months of the rainy season. Various sādhus requested permission of the Guru Mahārāja to go to different places. One of them asked permission to remain in Kāyotsarga dhyāna (religious meditation with perfect renunciation of body) near the den of a lion, another, near the hole of a snake, and a third asked permission to remain on the central beam of a well. Sthūlabhadra Muni requested permission to live for the four months of rainy season in the chamber of enjoyments in the palace of Kośā. Guru Mahārāja fully cognizant of the gain, gave permission to them.

Kośā was much grieved on hearing the news of Sthūlabhadra's dīkṣā. Her mind became very uneasy. Her mother—the chief harlot—explained to her the customary dealings of a prostitute, but her pleadings had no effect on the mind of Kośā who was intoxicated with true love for Sthūlabhadra.

Kośā became exceedingly glad on seeing Sthūlabhadra Muni coming towards her house. Sthūlabhadra Muni came, uttered dharma-lābha (a benediction meaning that all the gains pertaining to this life and the next, can be acquired by doing meritorious deeds), and asked permission for a lodging in the chamber of enjoyments in Kośā's palatial building. Kośā said, "Dear! My own body is yours, why should there be any request at all for a lodging in my chamber? Sthūla-bhadra Muni said:—"Those former days of worldly enjoyments are gone. Now I have become a sādhu. I can come in only with your permission." Kośā thought:—

“It seems he has come here on account of his inability to bear the burden of the vows accepted by him. He will not say anything now on account of shame. But I will drown him in the pleasures of worldly enjoyments by my artful talk and by putting on fine garments.”

Kośā began to please Sthulabhadra Muni with various kinds of delicious foods, savouries and drinks, different varieties of fruits and vegetables every day. She also tried to make the mind of Sthulabhadra Muni unsteady by captivating him by wearing fine garments and brilliant ornaments and by amorous glances of her charming eyes, but all her efforts could not produce the slightest effects on the gallant Muni. What can worldly allurements do to a soul coloured with superior knowledge relating to the Supreme Spirit? All her endeavours to infatuate Sthulabhadra Muni became perfectly unsuccessful like a lighted torch in the midst of water or like a plan of drawing a painting on the sky. Kośā prostrated herself low near the feet of Sthulabhadra Muni and earnestly entreated him to enjoy various pleasures of the world as before.

Sthulabhadra Muni told Kośā:—“There is a vast difference in my present condition and in my former one, I have, now, become a Sādhu imbued with complete renunciation of worldly affections. I am to walk along the path of religious duty shown by Tirthaṅkaras. I have found this saṁsāra (worldly existence) worthless. Youth is fleeting like the fading of the colours of the evening sky, brittle like a broken piece of glass, and it is momentary like a decoration in a dramatic performance. I have for the present come here with the object of instructing you religious subjects. By association with Sthulabhadra Muni and by his excellent preaching, of morality, Kośā at last, abandoned her hereditary custom of prostitution, and accepted the religious faith preached by the Tirthaṅkaras. She became a devout follower of Jaina Dharma. Over and above it, she took a vow that she would not accept any other person for sensual enjoy-

ment except the one who may be sent to her at the king's pleasure.

It is said :—

स्थूलभद्रः स्थूलभद्रः स एकोऽखिलसाधुषु ।

युक्तं दुष्कर दुष्कर—कारको गुरुणा जगे ॥ १ ॥

पुष्पं—फलाणं च रसं सुराणं मंसाणं महिलआणं च ।

जाणंता जे विरया, ते दुष्करकारण वंदे ॥ २ ॥

न दुष्करं अंबयलुम्बितोडणं, दुष्करं सरिसवनच्चिआइ ।

तं दुष्करं तं च महाणुभावं जं सो मुणो पमयवणंमि वुच्छो ॥ ३ ॥

कवयोऽपि गिरौ गुहाया विजने वनान्तरे, वासंश्रयन्तो वशिनः सहस्रशः ।

हर्मर्येऽतिरमये युवतीजनान्तिके वसी स एकःशकटालनन्दनः ॥ ४ ॥

यऽग्नौ प्रविष्टोऽपि हि नैव दग्ध—श्छिन्नो न खड्गाग्रकृतप्रचारः ।

कृष्णाहिरन्ध्रेऽप्युषितो न दष्टो नाक्तोऽञ्जनागारनिवास्यहो यः ॥ ५ ॥

वेश्या रागवती सदा तदनुगा षडभीरसैर्भोजनं

शुभ्रं धामं मनोहरं वपुरहो नव्यो वयः सङ्गमः ।

काळोऽयं जलदाविलस्तदपि यः कामं जिगायादरात्

तं वन्दे युवतीप्रबोधकुशलं श्रीस्थूलभद्रं मुनिम् ॥ ६ ॥

रे काम ! वामनयना तव मुख्यमस्त्रं

वीरा वसन्तपिकपञ्चमचन्द्रमुख्या : ।

त्वत्सेवका हरिविरञ्चिमहेश्वराद्या

हा हा हताश ! मुनिनाऽपि कथं हतस्त्वम् ? ॥ ७ ॥

श्रीनन्दिषेण—रथनेमिमुनीश्वरार्द्र-बुद्धया त्वया मदन ! रे मुनिरेष दृष्टः

ज्ञातं न नेमिमुनिजंबूमुदर्शनानां तूर्यो भविष्यतिनिहत्यरणाङ्गणे माम् ॥ ८ ॥

श्री नेमितोऽपि शकटालसुतं विचार्य, मन्यामहे वयममुं भटमेकमेव ।

देवोऽद्रिदुर्गमधिरुह्य जिगाय मोहं, यन्मोहनालयमैयं तु वशी प्रविश्य ॥ ९ ॥

- 1 Sthūlabhadraḥ Sthūlabhadraḥ sa'eko'khillasādhuṣu;
Yuktam duṣkara duṣkara-karaks guruṇā jagé. 1
- 2 Puppha-phalāṇam ca rasam surāṇam am mamsāṇa
mahiliāṇam ca
Jāṇantā jé virayā, té duṣkarakaraé vandé. 2.
- 3 Na dukkaram ambaya-lumbi-todaṇam na dukkaram
sariṣavanacciāi
Tam dukkaram tam ca mahāṇubhāvam jam so munī
pamayavaṇammi vuccho. 3.
- 4 Kāvayo'pi girau guhāyām vijané vanāntaré vasam
śrayanto vaśinaḥ sahasraśaḥ.
Harmyé'tiramyé yuavatījanāntiké vasī sa. ékah Śakatāla
nandanah. 4. .
- 5 Yo'gnaw praviṣṭo'pi hi naiva dagdhah schinno na
khadgāgrakrita pracāraḥ.
Kriṣṇāhirandhré'pyuṣito na daṣṭo nākto'njanāgāra nivāsy-
aho yaḥ. 5.
- 6 Véśyā rāgavatī sadā tadanugā śad-bhī rasai-r-bhojanam.
Śubhram dhāmam manoharam vapuraho navyo vayah
saṅgamah
Kālo'yam jaladāvilastadapi yaḥ kāmam jigāyādarāt
Tam vandé yuvatī-prabhodhakuśalam Śrī Sthūlabhadram
munim. 6,
- 7 Ré Kāma! vāmanayanā tava mukhya-mastram
Vīrā vasanta pika pancama candra-mukhyāḥ
Tvatsévakā Hari-Virañci Mahéśvarādyā
Hā Hā Hatāśa! Muninā'pi katham hatastvam? 7.
- 8 Śrī Nandi,ṇa Rathanēmi—munīśvarārdrā-budhyā tvayā
Madana! ré munireṣa drṣṭah
Jnātam na Némimunijambū Sudarśanānām turyo bhaviṣyati
nihatya raṇāṅgaṇé mām. 8.

9 Śrī Némīto'pi Śakatālaputram vicārya manyā-mahé
vayamamum bhatamékaméva;

Dévo'dridurgamadhiruhya jigāya moham yanmohanā-
layamayam tu vaśi praviśya. 9.

1. Sthūlabhadra is Sthūlabhadra,—he is the only one in the entire congregation of sādhus for whom (the syllable) “duṣkara duṣkara kārako” i-e the doer of any extremely difficult act (used for him) by his Guru is suitable.

2. I pay homage to the doers of difficult acts, who renounce after having experienced the taste of flowers and fruits, of wine, of flesh, and of young females.

3. The plucking of a branch of mango-tree (by means of arrows shot one after another by Rathakāra who was enamoured of Kośā) is not difficult, and dancing on rape-seeds (done by Kośā on a flower fixed, a needle placed on a pile of rape-seeds) is not difficult. But he—that magnanimous soul—the muni who lived in a group of young females is the doer of a difficult act.

4. The poet says—There are thousands (of persons) living in dwellings on high mountains, in caves, and in solitary interior of forests, who are self-controlled, but one who was self-controlled in the vicinity of young females in an exceedingly beautiful palace, is the son of Śakadāla alone. 3.

5. One who was not burnt although he entered a flame of fire, who was not cut by a blow from the sharp-pointed edge of sword, who was not bitten although he lived in the hole of a black snake, and who was not stained although he lived in a chamber of collyrium.

6. The prostitute was full of affection, always obedient to him; diet was of six varieties of taste; there was a beautiful dwelling-place; also, charming body, and ah! a new combination of age; the time was that of the rainy season.

However, I pay my homage to Śrī Sthūlabhadra Muni-clever in instructing young females—who respectfully conquered Kāma (God of Love).

7. O Kāma (God of Love) A fair-eyed woman is your chief weapon; spring-time, Indian cuckoo, pañcama (the fifth note of the Indian scale of music) and the Moon are your chief warriors; Hari (Viṣṇu) Virinci (Brahma) Maheśvāra (Śiva) and others are your servants. Alas! Alas! Bereft of hope! How are you destroyed even by a Muni? 7.

8. O Madana! (God of Love) you saw this muni with the same tender intellect that you saw Śrī Nandiśēna, Ratha-nēmi and other Munis, but you did not know that, having killed you on the battle-field, there will be the fourth one besides, Nēmi Muni, Jambū and Sudarsana.

9. Having thought of the son of Śakaḍāla, we think the son of Śakaḍāla to be an only warrior, superior even to Śrī Nēmi-nātha as he being a god, conquered Moha after having mounted a fort on a high mountain, while the son of Śakaḍāla controlled him after having entered the dwelling-place of Moha.

There is a very interesting dialogue between Sthūlabhadra Muni and Kośā and an account of the life of Sthūlabhadra muni (1) in Sthūlabhadra's Siyala-veli by Paṇḍit Vīra-vijayaji Mahārāja (2) in a sajjhāya on Sthūlabhadra muni by Riṣabha-dās (3) in Sthūlabhadra Caritra (4) in Paṛiśiṣṭha Parva (5) in Upadeśa Prāsād, and other kindred works.

At the close of the rainy season, Sthūla-bhadra Muni came to his Guru mahārāja. The other three Sādhūs also came. To them, the Guru Mahārāja said duṣkara meaning thereby, that the work done by them was difficult to be accomplished, while to Sthūlabhadra Muni, the Guru Mahārāja said "ati du,kara" meaning that the work done by Sthūlabhadra Muni was extremely difficult. The three sādhus became jealous of Sthūlabhadra Muni and thought that Guru Mahārāja gave greater respect to

Sthūlabhadra as he was the son of Śakaḍala Mantri. What a very wonderful exploit did he achieve in happily passing the whole rainy season at the house of a prostitute ? On the contrary, we alone have endured severe hardships. They decided to remain during the next rainy season at Kośā's house and passed the eight months previous to the rainy season with great difficulty.

With the advent of the next rainy season, the muni who was living near the den of the lion, requested Guru Mahārāja to give him permission of living during the four months of the rainy season at Kośā's house. Guru Mahārāja prohibited him from doing so, still however, he was determined with much obstinacy to go to Kośā's house. He went to Kośā's house, asked for her chamber of sensual enjoyments as a dwelling-place for the four months of the rainy season, and made it his temporary dwelling-place. Kośā immediately realized that the muni had come to her house on account of his animosity towards Sthūlabhadra Muni. Kośā fed him with excellent food and drink materials. She began to please him with amorous gesticulations and her excellent dance. The muni's mind became excited with the passion of sensual enjoyments by the amorous pastime and by putting on of garments and ornaments of Kośā. Who will not be burnt by fire ? Who will not be infatuated by wealth ?

On seeing the muni excited with sexual passion, Kośā told him- 'I must have wealth.' The Muni said "How can we be in possession of wealth ? Kośā told him-You go to Népāl and bring ratna-kambala (a costly shawl) from there." Even during the rainy season, the muni went to Népāl and having pleased the king of that country, he was coming back with the ratna-kambala. On the way, when he was passing through a colony of robbers, he was caught by them. At last, he returned with great difficulty to Kośā's house, along with the ratna-kambala. After a bath, Kośā wiped her body dry with the ratna-kambala brought from Népāl, and threw it away

into a cesspool. On seeing this, the muni who had taken so much trouble for it, said " Ah ! Ah ! Why do you throw away this costly ratna-kambala into a cesspool ?". Whatever plan Koṣā intended to bring the bewildered muni to his right senses now came out successful. She told him—"Why are you not ashamed of throwing away your spotless cāritra dharma (ascetic life) for me—an embodiment of filth, foeces, urine, and other disgusting substances—although you have acquired a much-desired existence as a human being"? On hearing this excellent advice of Koṣā, the bewildered Sādhū was happily saved from falling into a degraded condition. The muni expressed his thankfulness to Koṣā, and having come back to Āgastya he took penance for this transgression from his accepted vow, and he began to practise severe austerities.

There was a terrible famine in the country, lasting for twelve years. Śrī Saṅgha met at Pāṭalīputra. Sādhūs distressed by scarcity of food began to forget the Siddhāntas. All the knowledge possessed by individual sādhus was collected and arranged. Sacred Learning amounting to complete Eleven Āṅgas was thus collected, but the Twelfth Āṅga containing Dr̥ṣṭi-vāda was forgotten. Śrūtakēvalin Ācārya Mahārāja Śrīmān Bhadrabāhu Swāmī was at Népāl at the time. Śrī Saṅgha sent two sādhus to Népāl with object of informing him about the condition of affairs at Pāṭalī-putra, and of bring in him there. He refused to come to Pāṭalī-putra as he was practising Mahā-prāṇa Dhyāna there. Śrī Saṅgha was offended and a word was sent to Bhadrabāhu Swāmī " What is the penalty for one who disobeys the orders of Śrī Saṅgha ? Two sādhus were sent to Népāl with the message. Thereupon, Bhadrabāhu Swāmī replied "Sri Saṅgha should do me the favour of sending intelligent sādhus to me for study. I will give them tuition seven times during the day." Śrī Saṅgha sent Sthūlabhadra and other intelligent sādhus, to Népāl for study. But as Bhadrabāhu Swāmī had very little leisure to attend to teaching as he was very busy with his Mahā-prāṇa Dhyāna, a large majority of

sādhūs returned to Pātālī-putra. Sthūlabhadra Muni alone remained there, and he continued his study under Bhadra-bāhu Swāmī.

After the death of Śruta-Kévalin Ācārya Sambhūti Vijaya Mahārāja, in Mahāvīra Samvat 156, Śrīmān Bhadra-bāhu Swāmī returned to Pātālīputra, from Népāl. He remained as the Head of the Saṅgha for 14 years.

The seven sisters of Sthūlabhadra who had taken Bhāgavati Dīkṣā went to Bhadra-bāhu Swāmī, and, requesting permission to pay homage to Sthūlabhadra, inquired:—"Where is Sthūlabhadra Muni now? Guru Mahārāja replied:—"He is in the neighbouring guphā (den), you go there." Sthūlabhadra thought:—"Let me show some wonder to my sisters." With the object of showing the supernatural powers of his learning, Sthūlabhadra Muni assumed the form of a lion. Sthūlabhadra's sisters went there, and they saw a lion instead of Sthūlabhadra Muni. They were terror-stricken, thinking that their brother was killed by the lion, and they informed the Guru Mahārāja accordingly. Guru Mahārāja knew the actual state of things and told them to go there again, saying "Go there, Sthūlabhadra is there." Sthūlabhadra saw his sisters, and made inquiries about mutual health. But this frolicsome plan of amusing his sisters, proved disastrous to Sthūlabhadra Muni.

When Sthūlabhadra Muni went to Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī for his lessons, the Guru Mahārāja said:—"You are no longer fit for further tuition in dvādaśāṅgī; you have misused the superior powers acquired by you through the medium of your study of the dvādaśāṅgī." Sthūlabhadra recollected the mistake he had committed; he repented much but Bhadra-bāhu Swāmī refused to give him further lessons. At last at the earnest request of Śrī Saṅgha, Śrīmān Bhadra-bāhu Swāmī taught him only the text of the last four Pūrvas, but he did not teach him their meanings.

Śruta Kévalin Ācārya Mahārāja Bhadra-bahū Śwāmī appointed Sthūlabhadra Muni as the Head of the Saṅgh in his stead in Mahāvira Samvat 170.

Śrīmān Sthūlabhadra Śwāmī had Bhāgavati Dīkṣā when he was 30 years and he led an ascetic life for 69 years. Out of these years of ascetic life, he was a Muni for 24 years and an Yuga Pradhāna for 45 years.

Sthūlabhādra Śwāmī died in Mahāvira Samvati 215 at an age of 99. He belonged to Gautama-gotra. With the death of Śrīmān Sthūlabhadra Swāmī—the last Śruta Kévalin the undermentioned four things were lost:—(1) The last four Pūrvas i.e. 11-12-13-14. Pūrvas were forgotten. 2. Prathama Vajra-riṣabha-nārāca samhanana (the first i.e. Vajra-riṣabha-nārāca constitution of body; 3 Prathama Samacaturasra samsthāna (first i.e. a posture of the body in which the measurements of the four points of the body are equi-distant, were unattainable and 4 A knowledge of Mahā-prāṇa Dhyāna was lost.

It is said:—

केवली चरमो जम्बू-स्वाम्यथ प्रभव प्रभुः शय्यंभवो यशोभद्रः ।
सम्भूतिविजयस्तथा भद्रबाहुः स्थूलभद्रः श्रुतकेवलिनो हि षट् ॥

Kévali carmo Jambū-svāmytha Prabhava Prabhūḥ Śayya-mbhavo Yaśobhadraḥ Sambhūti Vijayastathā Bhadrabāhuḥ Sthūlabhadraḥ śrutakévalino hi ṣaṭ.

Jambū Swāmī was the last Kévalin. After him, (1) Prabhava Swāmī (2) Śayyambhava Sūri (3) Yaśobhadra Sūri (4) Sambhūti Vijaya Sūri. (5) Bhadra bahu Swāmī and (6) Sthūlabhadra—these six were śruta-kevalins.

Daśapūrvin Śrīmān Ārya Mahāgiri and Śrīmān Ārya Suhasti-sūri were appointed as the Head of the Church on the death of Sthūlabhadra Swāmī.

CHAPTER IV.

DAŚA PŪRVADHARAS

NO. 8 ŚRĪ ĀRYA MAHĀGIRI AND

ŚRĪ ĀRYA SU-HASTI SŪRI

Śrī Ārya Mahāgiri

Life as a house-holder-30 years; Ascetic life 70 years (out of these, he was a Muni for 40 years, and as an Yuga-pradhāna for 30 years) Total Life-period 100 years. Svargagamana-in Mahāvira Samvat 245. Gotra-Ēlāpatya-gotra.

Śrī Ārya Su-hasti Sūri

Life as a house-holder 30 years; Ascetic life 70 years (out of these, he was a Muni for 24 years and an Yuga-pradhāna for 46 years. Total Life-period 100 years. Svargagamana in Mahāvira Samvat 291. Gotrā-Vāsiṣṭha-gotra.

Both the above-named Daśa Pūrvī disciples (Ārya Mahāgiri and Ārya Suhasti Sūri) of Śrūta Kévalin Sthūla-bhadraji had been entrusted from their boy-hood to an āryā (sādhvī-nun) named Āryā Yakṣā—who brought them up with great care and gave both of them sound religious training; and hence it is said that the prefix ārya' has been aptly applied before their names.

By persevering study, and by careful and frequent repetitions of lessons, both the sādhūs, became well-versed in ten (10) Pūrvas-and they began to move about in various parts of the country.

Śrī Ārya Mahāgiri was very clever in religious preaching and through the medium of his highly illuminating and effective sermons, several persons renounced the world and took Dikṣā at his pious hands.

During the latter part of his life, he had an eager desire of leading a life of a Jīna-kalpi sādhu. Although Jīna-kalpa had become extinct during the time of Jambū Swāmī, on account of the superior practices of Jīna-kalpa, Ārya Mahāgiri observed all the religious practices of a Jīna-kalpi sādhu, remaining as he did within the pen of his congregation of Sādhūs.

Ārya Mahāgiri was very often busy in preaching and giving lessons to numerous sādhus and so the entire burden of the management of the Gaccha, rested with Ārya Su-hasti Sūri.

When, one day, both the Yuga-pradhāns went to Pātali-putra (modern Patnā), Ārya Su-hasti Sūri instructed a merchant named Vasubhūti and made him familiar with the Nine Categories viz-Jīva, A-jīva, Puṇya-Pāpa etc. of the Jaina Religion. Vasubhūti tried to explain the main principles to his family-members, but they could not understand any thing as they were dull-witted. So, the merchant Vasubhūti took Ārya Suhasti Sūri to his house and when the Ācārya Mahārāja was explaining the categories to his family-members, Ārya Mahāgiri Mahārāja accidentally came to Vasubhūti's house for bhikṣā (alms). Ārya Su-hasti Sūri immediately stood up and did worshipful salutations to him. On being asked by Vasubhūti the reason, out of curiosity, why he immediately got up and did worshipful salutation, the Guru Mahārāja said:—Mahātmā Śrīmān Ārya Mahāgiri Mahārāja is my worthy preceptor. He practises severe austerities. He always accepts food and drink materials which are not so tasteful and which are fit to be discarded. In case, however he does not get such articles as alms for the day, he observes a fasting for that day. When Ārya Su-hasti Sūri went away from Vasubhūti's house, the merchant told his family-members:—“When such a pious sādhu comes again for bhikṣā (alms) you fraudulently say that these articles of food and drink-material are fit to be discarded, and then give them to him as alms; you will acquire immense puṇya (merit) by such gifts.

When Ārya Mahāgiri Mahārāja accidentally went to Vasubhūti's house the next day for alms, his family-members under instructions from Vasubhūti, tried to give him fraudulently discarded articles of food and drink-materials as alms; but knowing by his superior knowledge that the food and drink-materials were unacceptable, the Yuga-pradhāna Mahārāja returned to the upāśraya without accepting anything. After coming to the upāśraya, Ārya Mahāgiri Mahārāja told Su-hasti Sūri—"By your advice, the family-members of Vasubhūti fraudulently tried to deceive me while offering me alms. Such a thing should not occur in future." On hearing this, the obedient Su-hasti Sūri at once bowed down at his feet, and asked his pardon.

Both the eminent ācāryas went to Avanti Nagari (Mālwa) for the Ratha-Yātrā Festival of Jivanta Swāmī. (Śramaṇa) Bhagavān Mahāvīra). Samprati Mahārāja was the Paramount King. The procession carrying the idol of Vardhamāna Swāmī in a silver chariot went through various parts of the town. When the procession was passing near the Royal palace, the king, who was sitting in a window of his palace, immediately on seeing Ārya Su-hasti Sūri from a distance, had an idea "I have some-where seen this magnanimous extremely tranquil personage". On deep thinking, the king fainted. He was brought to his senses by cold applications. Samprati Mahārāja now had jāti-smaraṇa (a remembrance of an event of his pervious life); and he immediately came down from his palace and fell at the feet of the worshipful ācārya, who had rendered him excellent service during his previous life.

During friendly conversation Samprati Mahārāja asked Ārya Su-hasti Sūri:-O worshipful Lord ! Do you know me ? The Guru Mahārāja, knowing all the events through the medium of superior knowledge, said—"O Fortunate Man ! While moving about from one place to another we came to Kauśambi Nagari. There was a very severe famine at the time. It was very difficult for an ordinary man to get food. However, on account of faith and devotion towards us, people became more eager in giving us food and drink-materials. Some sādhus went

to a rich 'merchants' house for bhikṣā. A miserable beggar followed the sādhus wherever they went and made repeated requests for food-materials. The beggar was very hungry since many days and there was none who can give him food even out of pity in such an awkward condition. The sādhus said:—"The question of giving you food or not rests with our Guru Mahārāja." The beggar followed the sādhus and coming into the upāśraya, he very piteously requested me for food. By superior knowledge, I knew that this miserable beggar of this life, will be of great benefit to the Jaina Religion during his next life and so, I told him:-If you take dikṣā you will have whatever you like to eat. The beggar thought 'It is better to endure the slight inconvenience of Cāritra (ascetic life) than to suffer the pangs of hunger and misery.' and so he took dikṣā. Having got highly delicious food after suffering from hunger for a number of days, the beggar filled his belly full up to the brim. His respirations becoming impeded, the beggar died during the night. On death with only one day's Cāritra (ascetic life) you were born as a son to Kuṇāla, the Lord of Avanti.'

On listening to the account of his previous life Samprati Mahārāja was greatly pleased. With a low bow, he told the Guru Mahārāja:—"O Worshipful Master! You are my only rescuer. Had you not given me Bhāgavati Dikṣā during my previous life, I would not have acquired such a prosperous life. By giving me a pravahana (a boat) in the shape of Cāritra (ascetic life), you have saved me from being drowned in the ocean of worldly existence. I am, therefore, quite willing to do whatever I am ordered to do. Guru Mahārāja said:—"O king! Take the shelter of Jaina Dharma which is the source of the happiness of svarga (heavens), and Mokṣa (Final Emancipation); you will, thereby easily cross the fathomless forest of worldly existence. Guru Mahārāja, then, explained in details the Principles of the Jaina Religion. Samprati Mahārāja became a staunch adherent of Jainism, and he took the Twelve Vows of a House-holder.

One usually does service, meditation, and devotion with a desire of acquiring a benefit which is even invisible. The inner motive of a meritorious act, is the acquisition of a more permanent gain. Samprati Mahārāja had a visible benefit. By Cāritra (ascetic life) of only one day's duration, he acquired immense wealth and a highly honourable position in life; an uninterrupted and permanent faith in Jaina Dharma was firmly established. He used to worship images of Tirthaṅkaras three times (morning, noon, and evening) every day, and he used to do various works with a keen desire of well-fare for his co-religionists.

He placed the सातक्षेत्र Sāta Kṣētra the Seven Institutions relating to the maintenance of (1) जिनचैत्य Jina Caitya-Temples and monuments of Jinésvaras. (2) जिनबिम्ब-Jina-bimba-Idols -images-foot-prints etc. of Tirthaṅkaras (3) जिनागम-Jina-āgama -Jaina Scriptures (4) साधु Sādhu-Jaina Monks (5) साध्वी Sādhavī Jaina Nuns (6) श्रावक Śrāvakas-Jaina lay-men, and 7. श्राविका. Śrāvikās-Jaina females--in a flourishing condition by the bestowal of munificent gifts.

Gradually Samprati Mahārāja conquered three adjoining provinces by his powerful strength. He had 8000 feudatory princes in his service. His army consisted of fifty thousand elephants, ten million horses seven million infantry, and nine million chariots.

The fondness of Samprati Mahārāja for the Jaina Religion went on every day increasing like the tide on a big sea. He beautified the soil of Bharata-khaṇḍa with one hundred twenty-five thousand buildings for Jaina temples. He had got prepared by clever artisans 1½ crore Jina bimbās जिनबिम्ब. Images of Tirthaṅkaras. A large majority of the जिनबिम्ब Idols of Tirthaṅkaras now-a-days met with in Jaina temples have been prepared and consecrated during the time of Samprati Mahārāja. He had 35000 Jaina temples repaired. The repair-work of the big temple शकुनिकविहार Śakunika Vihāra at Broach, had been done by Samprati Mahārāja at great cost. Samprati Mahārāja was always in the habit of cleansing his teeth after hearing about

the news of the repair-work of at least one Jaina Temple every day. Besides, he did numerous charties in other directions also, he had 700 dāna-sālās (charity houses) and 2000 dharma sālās (ins; rest-houses) established at different places. Besides this also, Samprati Mahārāja had 11000 deep wells, and square paved wells, got prepared for the use of the general public. A living being who is eagerly attracted towards मालती Malati Jasmine flowers will not be satisfied with a Bābula Tree with prickly thorns, a cātaka चातक bird will not have its thirst quenched with water from a small muddy ditch. In the same manner Samprati Mahārāja had an intense desire of spreading the Jaina Religion throughout the whole of India. He was always thinking of some plans for the spread of the noble Religion.

: 3 :

After some time, Ācārya Mahārāja Su-hasti Sūri moving about from one place to another again went to Avanti Nagari. The Jaina Saṅgha had arranged for a Mahotsava—on the auspicious occasion of Consecration and Establishment of Pratimās (Images) of Jineśvaras in a Jaina Temple. A rathayātrā (Carrying of Jina-pratimā in a silver chariot through different parts of the town) is a very important element during the Mahotsava. The chariot was not yoked with horses but it was being drawn by Śrāvakas (Jaina lay-men) themselves. Samprati Mahārāja had invited all his feudatory princes on this great festival. When the chariot reached the royal palace, Samprati Mahārāja and his feudatory princes worshipped the Jina Pratimā (the jewelled image of the Jinéśvara) with aṣṭa-prakāri pūjā (worship with the undermentioned eight articles viz. १ जल Jala—water Washing the idol with scented—waters २ चंदन. candana—anointing with sandal—paste mixed with saffron ३ कुसुम Kusuma,—Fragrant flowers ४ धूप. Dhūpa. Burning fragrant articles before image as an incense. ५ दीपक Dīpaka—Waiving a burning ghee-lamp in front of the image. ६ अक्षतपूजा. Akṣata pūjā—Arranging a svastika of rice—grains before the image.

७ नैवेद्यपूजा Naivédya—pujā—Arranging sweet—meats before the image, and ८ फलपूजा Arranging ripe delicious fruits before the image), and addressing his feudatory princes, the King said:—If you are my faithful brothers, you take the shelter of Jaina sādhus. The feudatory princes of Samprati Mahārāja gladly accepted his order. A highly salutary result of this order was that with the spread of the fame of the Jaina Religion in various countries, the vihāra [perigrinations] of Jaina sādhus in different localities became more easy.

One day at mid-night, an idea of spreading Jaina Religion in anārya [uncivilized] countries by sending Jaina sādhus there, sprang up in the mind of Samprati Mahārāja. He sent some strong-willed persons under the garb of Jaina Sādhus, to uncivilized countries and ordered them:—"You should always accept only food and drinks which are perfectly destitute of all the defects of the forty-two defects of food and drink materials, and you should preach the principles of the Jaina Religion, and you should explain them the Rules of Conduct of a Jaina sādhu and the nature of food and drink-materials acceptable to them.

Even uncivilized people, thinking that they may be the religious preceptors of Samprati Mahārāja, as they had been specially sent by himself, had great respect for them. They did not accept anything except pure food and drink-materials devoid of defect. They did their work with great devotion. After some time, these uncivilized persons also, became perfectly familiar with the Rules of Conduct of Jaina sādhus, and the seeds of good behaviour towards deserving ascetics became deeply implanted in them.

Having made these uncivilized persons familiar with the rules of conduct of Jaina sādhus, the devout Samprati Mahārāja, one day asked Daśa-pūrvī Ācārya Ārya Su-hasti Sūri:—"Worshipful Master ! How is it that Jaina sādhus do not move about in anārya (uncivilized) countries ? Guru Mahārāja replied:—"Anārya (uncivilized) persons being ignorant and unsympa-

thetic, there is practically no possibility of increase in (1) ज्ञान Jñāna-Right Knowledge (2) दर्शन Darśana-Right Belief and (3) चरित्र Cāritra-Right Conduct.” Samprati Mahārāja, then, said:- “You once send your sādhus there, and try to know how clever these people are. At the earnest request of Samprati Mahārāja, some intelligent and learned sādhus were sent by Ācārya Mahārāja Ārya Su-hasti Sūri to these anārya (uncivilized) countries, and they were greatly pleased by their competency and good behaviour. When the sādhus, on their return back gave a true account, before the Guru Mahārāja, he was greatly delighted at the keen intellect and religious fondness of Samprati Mahārāja.

- 4 -

The remnants of food and other materials remaining unused by other people at the dāna-śālas (alm-houses) established by Samprati Mahārāja as a token of his pauper life during previous bhava (worldly existence), was taken away by the manager, cooks, and other servants. Now Samprati Mahārāja ordered these persons to give the remnants of food and drink-materials as alms to Jaina sādhus and that he would pay them handsomely on that account. In this way, the remnants of the food and drink-materials were offered to the sādhus as alms, and the sādhus also, thinking the food and drink-materials to be devoid of defect, used to accept them. Ācārya Ārya Suhasti Sūri knew that the food and drink-materials were not perfectly pure but owing to his love for his disciples, he did not say anything in the matter. When Ācārya Mahārāja Śrī Mahāgiri Mahārāja came to know about this state of affairs, he asked Ārya Suhasti Sūri—“Why do you accept food and drink-materials from the king? Ārya Suhasti Sūri replied:- यथा राजा तथा प्रजा Yathā rājā tathā prajā. One must act in accordance with circumstances. On hearing this evasive answer, Ācārya Mahārāja Śrī Mahāgiri became very angry and he said:- “We cannot under any circumstance, accept food and drink-materials which are not fit to be accepted. Even in case of water, sādhus should always act in strict accordance with the

rules of sāmācārī—(prescribed usage). You have adopted an altogether a different line of action, it is not, therefore advisable for me to have any connection with you.' On hearing this. Ārya Suhasti Sūri, trembling like a child, with fear, said:—"O Swāmi". It is a great fault of mine. Please pardon me once more.' Ācārya Ārya Mahāgiri then said :—" It is not your fault. The last (24th) Tirthankara Śramaṇa Bhagavān Mahāvira had said that after the time of Sthūlabhadra Muni, there will be a slackness in observance of the rules of conduct of ascetics of future generation and we ourselves being the successors of Śruta Kévali Sthūla-bhadra Swāmi, these words of Śramaṇa Bhagavān Mahāvira come out to be perfectly true." Ācārya Mahārāja Śrī Ārya Mahāgiri then went elsewhere.

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Ārya Suhasti Sūri moving from one place to another went to Ujjayanī Nagari. (Ujjain in Mālvā). He remained out—side the town and he sent two of his sādhus into the town with a request for a dwelling-place. The sādhus went to Bhadrā Śéthāṇī and asked for a dwelling-place. Bhadrā Śéthāṇī very willingly placed her vāhana-kuti (a place for keeping chariots) at their disposal, and Ācārya Mahārāja Ārya Suhasti Sūri came and lived there along with his samudāya of sādhus.

One day during fore-night, when Ācārya Mahārāja Ārya Suhasti Sūri was repeating an excellent adhyayana named Nalinigulma, the son of Bhadrā Śéthāṇī named Avanti-sukumāla overheard the adhyayana while he was amusing himself on the seventh storey of her mansion. As he went on carefully listening to it, he became engrossed in deep thinking. He came down from his palatial building and having respectfully approached the Guru Mahārāja, he said:—"I have some-what experienced the place of which you are repeating the description.' On deep and serious thinking, Avanti-sukumāla had जातिस्मरण Jāti smarāṇa, [a remembrance of an event of his previous life.] He said:--During my previous life. I was a déva (god) in Nalinigulma Vimāna. Descending from there, I am born here I am desirous of again going there You will be pleased to

show me the way." Guru Mahārāja advised him for dikṣā.

Avanti—sukumāla went to his mother Bhadrā Śéṭhāṇī and informed her of his intention of renouncing worldly pleasures and taking Bhāgavati Dikṣā (Initiation into an Order of Jaina Monks). Immediately on hearing the talk, Bhadrā Śéṭhāṇī became very sorry. Avanti—sukumāla was her only son and he was brought up in affluence from his very birth. He was married and was then enjoying worldly pleasures with his thirty-two wives. There was immense wealth, corn etc. Besides, Avanti—sukumāla had never walked out of his palatial building and he had never suffered from the evil effects of exposure to heat or cold. Bhadrā Mātā told him:—"It is easy to talk about dikṣā but it is extremely difficult to duly observe the strict rules of ascetic life. It really resembles the chewing of iron beads with the help of a set of teeth made of soft wax." All the efforts of Bhadrā Mātā proved futile, as the mind of Avanti—sukumāla was firmly determined.

Avanti—sukumāla had his dikṣā at the pious hands of Ārya Su—hasti Sūri, but he, being unable to do severe penance of ascetic life, for a long time requested the Guru Mahārāja to give him permission to observe anasana (remaining without food and water till death). Knowing him to be a fit person, the permission was readily granted, and with a blessing from the Guru Mahārāja, the newly initiated Avanti—sukumāla Muni started from the upāśraya. He went into a Kanthéri Vana—forest of Kanthéra Trees—with the object of finding a secluded place for renouncing his body. When Avanti—sukumāla Muni was walking in the forest, he had a deep thorn-prick in his foot and severe hæmorrhage from it. However, without giving any attention to it, Avanti sukumāla Muni stood steady in kāyotsarga (renunciation of body). Attracted by the smell of blood, a hungry female jackal who had a recent delivery, came to the spot with her offsprings, and she began to eat away the flesh of the legs of Avanti sukumāla. Gradually, being very hungry she ate up the whole body of Avanti—sukumāla Muni. Patiently enduring terrible pains, the soul of the Holy Saint went on

rising high and higher. He saw that all his much-desired wishes were being accomplished. His meditation went on becoming purer without the least faltering, and on death, he was born as a déva (god) in Nalini-gulma Vimāna.

Next day, when Bhadrā Mātā and all the wives of Avanti-sukumāla went to Guru Mahārāja for darśana and vandana (respectful salutation), the Guru Mahārāja told them to go to Kanthéri Vana. When all of them went to Kanthéri Vana and made a search, they saw only bones coloured red deeply with fresh blood, scattered here and there. On seeing the bones tinged with blood of her only son, Bhadrā Mātā fainted on the spot. When Bhadrā Mātā and all the wives of Avanti-sukumāla again went to Guru Mahārāja and knew the true state of affairs, all of them made up their mind to renounce the world, Bhadrā Mātā and thirty-one wives of Avanti-sukumāla, except the one who was pregnant, took Bhāgavati Dikṣā at the hands of Ācārya Mahārāja Ārya Su-hasti Sūri. The remaining wife of Avanti-sukumāla, gave birth to a male child, who later on had a beautiful जिनप्रासाद Jina-prāsāda-(a Temple of a Jaina Tirthaṅkara) named Mahākāla built on that spot, in memory of the death of his father there.

Daśa-pūrvī Ācārya Śrīmān Ārya Mahāgiri went to svarga (déva loka) after anasana (remaining without food and drink materials in Mahāvira Samvat 245. He had eight chief disciples; out of these, Sthavira Bahula and Sthavira Balissaha were prominent. From sthavira Balissaha, started उत्तर बलिस्सह-गच्छ the Uttara-balissaha Gaccha.

Umāsvātī Vācaka Mahārāja-the author of 500 works including Tattvārtha Sūtra etc was the chief disciple of Sthavira Balissaha.

Śyāmācārya-The author of Prajnāpanā Sūtra was the disciple of Śrīmān Umāsvātī Vācaka Mahārāja.

Śrīmān Śyāmācārya was a contemporary of Ācārya Su-pratibaddha Sūri.

Śrīmān Ārya Suhasti Sūri went to svarga (heavens) in Mahāvira Samvat 291.

During this, time that is to say, 220 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira, the fourth Nihṇava named Sāmucchadika had made his theory known and dvi kriyā vadī Gaṅga the fifth Nihṇava appeared 208 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira.

NO. 9. ŚRĪ SUSTHITA SŪRI AND ŚRĪ SUPRATIBADDHA SŪRI ŚRĪ SUSTHITA SŪRI

Life as a house-holder 31 years; Ascetic life 65 years out of this, he was a Muni for 17 years and a Yuga-pradhāna for 48 years; Life-limit 96 years; Svarga gamana in Mahāvira Samvat 339. Gotra-Vyāghrāpatya-gotra.

Śrī Susthita Sūri and Śrī Su-pratibaddha Sūri were disciples of one and the same Guru nemely of Śrīmān Ārya Suhasti Sūri. Śrī Susthita Sūri was the chief disciple and successor and Śrī Supratibaddha Sūri was taking care of the samudāya of sādhus; and hence the names of both are joined together.

Śrī Susthita Sūri was born at Kākandī Nagari. The brilliant activity of his knowledge went on increasing soon after dikṣā. As Ārya Susthita Sūri had very carefully recited the text of the Sūri - mantra composed by Gaṇadhara Mahārāja Indrabhūtai Gautama (Gautama Swāmī), one crore (ten million times) at Kākandī the Śrī Saṅgha of Kākandī rejoicingly named the samudāya (the Congregation) of sādhus of Ārya Susthita Sūri as कोटिकण Koṭika Gaṇa.

Commencing with Gaṇadhara Mahārāja Śrīmān Sudharmā Swāmiji, the samudāya (congregation) of Sādhus was tech-

nically called निर्ग्रन्थगण Nirgrantha Gaṇa, now the same came to be called as Koṭika Gaṇa.

After rendering great beneficent services to the Jaina Community, Ārya Susthita Sūri went to svarga (heavens) in Mahāvira Samvat 339, when he was 96 years old. He belonged to Vyaghrāpatya gotra.

ĀRYA SUPRATIBADDHA SŪRI

No authentic information is available about Ārya Supratibaddha Sūri.

VĀCAKA-VARYA UMĀSWĀTĪ MAHĀRĀJA

Vācaka-varya Umāswātī Mahārāja was born in the town named Nyagrodhika. He was a Brāhmaṇa by caste and his ancestral religion was Śaivism. His mother's name was Umā and his father's name was Swātī and from the names of both his parents, he was named Umāswātī. He belonged to Kaubhīṣaṇa-gotra. Here the word Vācaka is indicative of a knowledge of Pūrvas.

Śrīmān Umāswātī Vācaka-varya was highly well-versed in Sanskrit language and he possessed profound control over the different branches of the Sanskrit Literature. He renounced the world and had his dīkṣā, when he was 19 years old. (Mahāvira Samvat-733 or A. D. 154.)

After having carefully studied all the existing works of Jaina Canonical Literature, Vācaka-varya Umāswātī Mahārāja has very briefly included all the subjects of intrinsic value in his excellent-monumental-work, Tattvārthādhigama Sūtra which was composed at Kuṣumapura or Pāṭali putra (modern Patnā in Bihār and Orissā) The work is a monumental sacred epitome of Jainism. There is not a single Jaina doctrine or dogma which is not expressed or implied in these aphorisms. How great and authoritative the Tattvārthādhigama Sūtra is, can be judged from the large number of Commentaries that have been written on the Sūtra.

Śrīmān Umāswāti Vācaka-varya is considered to be the first prominent writer in the Sanskrit Language on Jaina Scriptures. Kālikāla Sarvajña Ācārya Mahārāja Śrīmān Hēma-candrācārya gives him the highest rank among all the prominent writers of the times, in the Sanskrit Language.

Śrīmān Umāswāti Vācaka-varya is the author of 500 works on various subjects. All the works composed by him are not available. Only 1. Tattvārthādhigama Sūtra 2. Praśama Rati Prakaraṇa 3. Jambū-dvīpa Samāsa Prakaraṇa 4. Śrāvaka Prajnapti 5. Pūjā Prakaraṇa 6. Kṣētra Vicāra etc. are available. The rest are unavailable. A proof of the authorship of Śrīmān Umāswāti Mahārāja can be had from Vividha Tīrtha Kalpa by Śrī Jina Prabha Sūri, and also from the Commentary by Śrīmān Haribhadra Sūri on the author's Praśama Rati Prakaraṇa. There are several quotations from the learned author's works, found in commentaries on Śrī Uttarādhyayana Sūtra, Śrī Thāṇāṅga Sūtra, and in Pañcāsaka.

HISTORY OF COMPOSITION

The under-mentioned story about the History of Composition of Tattvārthādhigama Sūtra has been given in a recent publication * and it deserves to be noted though there is no proof of its authenticity in any of the works of Jaina Canonical Literature.

A very interesting story is told of how this Great Gem of a Jain Sacred book came to be written.

In Gujarat (Saurāṣṭra) there lived a Jaina-layman, Dva ipāyaka. He was a very pious man and withal learned in Jaina religious lore. He was anxious to write some really great Jaina book. But worldly cares forbade the execution of such an unworldly undertaking. To conquer this obstacle he made a vow not to take his food unless he had made at least one aphorism every day. Thus, if he missed adding one aphorism

* Tattvārthādhigama Sūtra. Volume II of the Sacred Books of the Jainas-Edited by Mr. J. L. Jaini. 1920.

to his book any day, he had to go fasting for that day. For the theme of his book he took Liberation. And put his resolve that very day in practice. He thought out and made the first aphorism as दर्शनज्ञानचरित्राणि मोक्षमार्गः । Darśaṇa, Jñāna, Cāritrāṇi Mokṣa-mārgaḥ—Belief-Knowledge, Conduct (united) constitute the Pāth to Liberation. Fearing lest he should forget it he transcribed it upon a side of a pillar in his house.

• Next day, Dvaipāyaka chanced to go away from his house on some buseness. In his absence his house was visited by a Saint. The wife of Dvaipāyaka, herself a pious woman, received the Saint and entertained him. The Saint's eyes fell upon aphorism on the pillar. He thought over it for a moment and then added the word सम्यक् Samyak, before it; and departed.

When Dvaipāyaka returned and saw the correction in his aphorism, he questioned his wife. She had not seen the Saint do it, and she said so; but she suggested to the husband, that it must have been made by the Saint.

The lay man—author on this, ran at once to find out the noble Saint, to whom he was indebted for such an invaluable and radical correction. He came upon an order of monks at the out-skirts of the town and saw the head of the order sitting in his radiant peace. He at once, concluded that this must be the Saint. He fell at the feet of the Saint and made a most humble and heartfelt entreaty that the work was beyond his poor laymans' wits and that the Saint should oblige him and the world by completing the book the first aphorism of which had been corrected by the Saint in such a providential manner. The Saint was moved by compassion and he finished the book.

This Saint was none other than, our Umāswāti and the completed book is the Tattvārtha Sūtra.

Very little is recorded about the life-incidents of Śrīmān Umāswāti Mahārāja. The following verses of the प्रशस्ति praśasti-Concluding benedictory verses of Tattvārthādhigama Sūtra, give some idea of the author's spiritual lineage —

वाचकमुख्यस्य शिव-श्रियः प्रकाशयशसः प्रशिष्येण ।
शिष्येण घोषनन्दि-क्षमणस्यैकादशाङ्गविदः ॥ १ ॥

वाचनया च महावाचकक्षमणमुण्डपादशिष्यस्य ।
शिष्येण वाचकाचार्यमूलनाम्नः प्रथितकीर्तेः ॥ २ ॥

न्यग्रोधिकाप्रसूतेन विहरता पुरवरे कुसुमनाम्नि ॥
कौर्भिषणिना स्वातितनयेन वात्सीसुतेनार्ध्यम् ॥ ३ ॥

अर्हद्वचनं सम्यग्-गुरुक्रमेणागतं समुपधार्य ।
दुःखार्तं च दुरागम विहतमतिं लोकमवलोक्य ॥ ४ ॥

इदमुच्चैर्नागरवाचकेन सत्त्वानुकम्पया दृब्धम् ।
तत्त्वार्थाधिगमाख्यं स्पष्टमुपास्वातिना शास्त्रम् ॥ ५ ॥

यस्तत्त्वाधिगमाख्यं ज्ञास्यति करिष्यति च तत्रोक्तम् ॥
सोऽव्याबाधसुखाख्यं प्राप्स्यत्यचिरेण परमार्थम् ॥ ६ ॥

- 1 Vācaka-mukhyasya Śiva-śriyaḥ prakāśayaśaḥ praśiṣyēṇa
Śiṣyēṇa Ghoṣanandi kṣamaṇasya-kādaśaṅgavidāḥ 1
- 2 Vācanayā ca mahāvācaka kṣamaṇa muṇḍa-pāda śiṣyasya
Śiṣyēṇa vacakācārya mūla nāmnāḥ prathita kīrtēḥ 2
- 3 Nyagrodhikā-prasūtēna-viharatā puravaré Kusuma nāmnā
Kaubhisaṇina Swati tanayēna Vatsī sutenārghyam 3
- 4 Arhadvacanam samyag gurukramēṇāgatam samupadhārya
Duḥkhārtam ca durāgama vihata matim tokamavalokya 4
- 5 Idamucāi-r-Nāgara vācakēna sattvānukampaya drīḍham
Tattvārthādhigamākhyam spaṣṭamuvāśwātinā śāstram 5
- 6 Yastattvādhigamākhyam jñāsyati kariṣyati ca tatroktam
So' vyābādha sukhākhyam prāpsyatyacirena paramārtham.

ĀRYA ŚYĀMĀCĀRYA

Ārya Śyāmācārya was a learned disciple of Śrīmān Umā-swāti Vācakavārya. He was the author of प्रज्ञापनासूत्र Prajñāpanā Sūtra which is an upāṅga [an additional supplement] of Samavāyāṅga Sūtra—the Fourth Āṅga. Among the Āṅgas, the scope of Bhagavati Sūtra is extensive. Among the Upāṅgas, that of Prajñā-panā Sūtra (Pannavaṇā Sūtra) is extensive. It contains 36 chapters and it treats of dravyānuyoga. The arrangement of the subject-matter is in the form of questions and answers on the model of one by Gaṇadhara Mahārāja Indrabhūti Gautama and Śramana Bhagavān Mahāvīra in Bhagavati Sūtra.

There are two commentaries on Prajñāpanā Sūtra of Ārya Śyāmā-Cārya-viz, 1. By Ācārya Mahārāja Śrīmān Hari-bhadra Sūriji, and 2. By Ācārya Malaya-giriji.

Ārya Śyāmācārya had a disciple named Sāṇḍilya who composed Jita Maryādā.

सिरिइंददिन्नसूरी दसमो, इकारसो अ दिन्नगुरु ।

बारसमो सीहगिरो तेरसमो वयरसामिगुरु ॥ ५ ॥

5 Śrī Indadinna Sūri dasamo, ikkaraso a Dinna-guru.

Bārasamo Sihagiri, térasamo Vayarasāmi guru 5

१० तत्पट्टे श्री इन्द्रदिन्नसूरिः ।

११ तत्पट्टे श्री दिन्नसूरिः ।

१२ तत्पट्टे श्री सिंहगिरिः ।

१३ तत्पट्टे श्री वज्रस्वामी ।

10 Tat-patté Śrī Indra-dinna Sūri

11 Tat-patté Śrī Dinna Sūri

12 Tat-patté Śrī Sinha-giri

13 Tat-patté Śrī Vajra Swāmi.

The tenth paṭṭadhara was Śrī Indra-dinna Sūri; the eleventh, Śrī Dinna Sūri; the twelfth Śrī Sinha-giri, and the thirteenth paṭṭadhara was Śrī Vajra Swāmī.

Śrī Indra-dinna Sūri succeeded Ārya, Su-sthita and Ārya Supratibaddha Sūri as the tenth paṭṭadhara.

During this period i.e. 453 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, there flourished Kālakā-Cārya—the vanquisher of King Gaṇḍa-bhilla.

According to Paṭṭāvalī, there was a very prominent ācārya named Ārya Khaputācārya at Bhrigukaccha—Bharuca-Broach 453 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra. The author of Prabhāvaka Caritra says that it was 484 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

Ārya Maṅgu Sūri lived 467 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

Besides these, there were Vriddha Vādī Sūri, Pādalipta Sūri, and Śrī Siddhasēna Divākara by whose miraculous powers, a beautiful pratimā (idol) of Śrī Pārśva Nātha became manifest by the bursting open of Śiva-līṅga on the repetition of Kalyāṇa-Mandīra Stotra in Mahākāla Temple at Ujjayanī (Ujjain, Mālwa). Siddhasēna Divākara, then, instructed king Vikramāditya in the Principles of the Jaina Religion. The rule of Vikramāditya commenced 470 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

King Pālaka had his rājyā-bhiṣēka on the night of the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

The calculation of 470 years is as follows:—

Kings	Years.
King Pālaka... ..	60
Nanda Dynasty	155
Maurya Dynasty	108
Puṣpa-Mitra	30
Balamitra-Bhānumitra	60
Naravāhana	40
Garḍa Bhilla	13
Śaka	4
	470

11 Śrī Dinna Sūri succeeded Śrī Indra-dinna Sūri as the eleventh Paṭṭa-dhara.

12 Śrī Sinha-giri succeeded Śrī Dinna-Sūri as the twelfth Paṭṭadhara.

13. Śrīmān Vajra Swāmī succeeded Śrī Sinha-giri as the thirteenth Paṭṭadhara.

Śrīmāna Vajra Swāmī possessed jati smaraṇa jñāna (knowledge of events of previous lives) from his infancy. He protected the Śrī Saṅgha from the ravages of a severe famine through the medium of his आकाशगमिनीविद्या Ākāśa-gāminīvidyā (art of flying in air). He brought 2000000 flowers for puṣpā (worship) of Śrī Jineśvara Bhagavān from Māhēśvarī Nagari when they were forbidden by a Baudha King in Deccan. He was highly respected by gods. He was the last ācārya with a knowledge of Ten Pūrvas. From him started the Vajra-śākhā.

During the interval between Ārya Su hasti Sūri and Śrīmān Vajra Swāmī there were the under mentined seven Yuga pra-dhānas namely 1 Śrī Guṇa Sundara Sūri (2) Śrī Kālkācārya 3. Śrī Skaṇḍilācārya 4 Śrī Rēvati mitra Sūri 5. Śrī Dharma Sūri, 6 Śrī Bhadra Guptācārya and 7. Śrī Guptācārya.

Śrī Guptâcârya who defeated his own disciple Rohagupta, in his discussion about Tri-râsika mata (a belief that all the objects in the Universe belong to categories of Jīva (living-objects) A-Jīva (material non-living objects) and no-jīva) went to Svarga (heavens) 548 years after the Nirvâṇa of Śramaṇa Bhagavān Mahāvīra. Pilgrimage to Śrī Siddha-giri (Śatrunjaya Hill in Kāthiāwār) had stopped owing to molestation from a Vyantara god during the year 525 after Mahāvīra Bhagavāns' Nirvâṇa and Jāvadashāh, a wealthy merchant of Madhumati (Mahuā in Kāthiāwār) had all the temples on the Satrunjaya Hill re-built, 570 years after the Nirvâṇa of Śramaṇa Bhagavān Mahāvīra.

10	Śrīmân	Indra dinnasūri,	[Gotra]—Kauśika;
11	Srimân	Āryadinasūri,	[Gotra]—Gautama;
12	Śrīmân	Sinhagiri,	[Gotra]—Kauśika.
13	Śrīmân	Vajra Swâmi	[Gotra]—Gautama.

Nothing more remarkable is known to have happened during the period of all the three, above mentioned Paṭṭadharas. During the time of Śrīmân Indradinnasūri, there came to be Śrīmân Kālakâcârya. Moreover, about the same time were born Kṣaputâcârya, Arya Mangu, Śrīmân Vṛddhavadīsūri, Śrīmân Pādaliptâcârya and Śrīmân Siddhasēna divākara Sūri. Śrīmân Sinhagiri was profoundly learned. He was the the teacher of Śrīmân Vajra—Swâmi. It is also said that he possessed the knowledge of previous births.

ĀRYA KĀLAKĀCĀRYA.

He was the son of Surasundari and Virasinha, the king of Dhārāvāsa. He had a sister named Saraswati. Once, while going for a ride outside the city, he accidentally met Guṇākara-Sūri who also saw in him a most worthy student. Hence after imparting 'the three-pearl like preachings (Ratna-trayee), he told him the true philosophy. Just after knowing the truth, the king requested his revered teacher to give him Dīkṣā. The

teacher asked him to get, first of all, the permission of his parents. After acquiring the permission, he, with his sister Saraswati, took up to lead a religious life in the prime of youth. As time passed on Kālaka Muni by his sharp memory and extraordinary intelligence acquired the knowledge of all the Sciences (śāstras). So the teacher appointed him on his own seat.

Once, while on a journey (Vihāra), they came to Ujjayini where King Gardabhilla was ruling. The king once, happened to see the beautiful nun ('Sādhvi'). His mind became enchanted. He was fascinated. Cupid made him blind. Through his heroic soldiers, he kidnapped her. Kālaka Sūri approached him in his royal hall, and with all due respects, tried to bring him to senses. Even Śrī Saṅgha, the secretaries also, and all the people tried their level best to persuade him. But "sensuality and sentiment are wide as the holes asunder"! He had lost all his senses and turned blind. So he turned a deaf ear to all. At last Kālaka Sūri, with the martial lustre on his face took up an oath to uproot the King Gardabhilla.

Then Kālaka Sūri and his followers again started on a journey and came to the kingdom of śākhī kings on the bank of the river Indus (Sindhu). Attracting and winning over the hearts of all the 96 kings, they made them their friends. Once while the king was chitchating, a messenger from the emperor came in the court and handed over to him a dagger! The king looked at it and became pale!

"What is the matter," the Ācārya asked him. The Maṇḍaleśa replied, "The emperor has ordered, me to cut off and send him my own head! Besides, on the dagger is carved figure '96' which suggests that he is enraged on all these 96 kings," Kālaka Sūri consoled him. Then, all the kings were called, a secret conference was held and Kālakasūri led them to Saurāṣṭra. After the rainy season was over, when he ordered them to march forward they drove his attention to

the fact that they were short of money and many other means. So, Kālakācārya went to a potter's house and dipped the nail of his little finger into a kiln prepared for baking bricks. And it turned into pure gold! He offered it to the kings; and again they started. On the way, they conquered two countries, Pāncāla and Lāṭa; and arrived on the borderline of Mālvā. Gardabhilla got the news of their arrival. Yet, vain he was of his powers. So, he ignored it!

Ācārya knew about Gardabhilla's knowledge of Sorcery. That is why, he warned the kings saying, "Do not be lazy, even if you mark him quite negligent about war. The king on every 8th and 14th day worships the Gardabhi Vidyā (Sorcery). When thus, the whole ceremony of worshipping is completed the Sorcery herself, in the form of a Gardabhi, begins to bray, and who-so-ever hears the sound, is doomed to death! So, every one of you should remain at least three miles away from it. And let there be with me one hundred and fifty skillful archers who are expert enough to shoot the target merely by a sound, so that, as soon as the Gardabhi will open her mouth to make a sound, I shall be able to fill it with arrows" Thus he showed them the way of escaping the danger, and they did as directed. No sooner did Gardabhi opened her mouth to bray, then they filled it with arrows. She lost her temper and became furiously angry upon Gardabhilla! And dashed him on the earth! Then, she threw excrement and refuse on him, and in a great agitation went away. Kālara Sūri caught him and the revered noble nun—Saraswati was liberated. She showed her mercy on him. So he was released. He ran away in a jungle where he was devoured by a lion. The sacred nun—Saraswati was again offered her own sacred place.

- 2 -

There ruled, in Broach, a king named Balamitra who had an elder brother named Bhānumitra. Both of them were sons of Kālaksūris' Sister. So, when they heard about the glorious deeds of Kālaka Sūri they sent their secretary for him

and celebrated a great festival to welcome him with great pomp and honour. But the royal priest was vain and obstinate. So he plotted to remove Kālakācārya. He approached the king and said, "The most revered Ācārya is fit to be worshipped like a God, My Lord ! That the citizens may transgress his steps is, I think, a sin. So I request your honour to think on it." How could the simple-hearted king trace out any evil intention behind these wicked words ? He, on the contrary, took the words very seriously. He was perplexed. He told the priest, "I myself, have invited him to pass these four months here. Now how can I myself again arrange to send him else where ?" The priest saw that he succeeded in hitting the nail on the head. He answered, "Do not worry my Lord ! I shall find out the simplest and easiest way for it." Then he, on the name of the king, made a proclamation that people should offer sweets and other best preparations to the Holy Ācārya and his other followers. Hence, the followers got daily such a food as was considered to be unworthy for them. Consequently they got tired of it, and informed the Ācārya about it. The Ācārya thought it advisable to go to Pratiṣṭhāna Nagar of King Śātavāhana who was a Jain. He made a great ceremonial reception, and welcomed the Ācārya.

Now as the holy days of Paryuṣaṇa were approaching King Śātavāhana requested the Ācārya, "In our country we celebrate the Indra Dvaja Festival on the fifth day of the bright half of Bhādrapada month. So, please, arrange to perform the Anniversary-Parva (Samvatsary) on the sixth day, so that I may be able to perform Ārādhana (Sacred rites)." The Ācārya replied, " O king ! No Tirthaṅkars or Gaṇadharas had ever, formerly, transgressed the fifth day. So the Anniversary Parva cannot be held after that date. " Then, the king requested him to arrange it on the 4th day. The request was granted. Thus the Anniversary-Parva which was on the 5th day, is since then held on the 4th day.

It is impossible to draw a wholly correct biography of

Kālakācārya, as no reliable material throwing light on his life can be available. The reason is that history speaks of three or even more than three-Kālakācāryas. So, it is most difficult -almost impossible-to distinguish one's life from another. The following are the facts known about them:-

- (1) Telling about the fruits of a sacrifice before the King Datta;
- (2) 'Nigoda-Vyākhyāna' before Indra;
- (3) Reading about 'Nimitta' (cause or instrument) before the Ājivakās;
- (4) 'Anuyoga Nirmāṇa';
- (5) The destruction of Gardabhilla;
- (6) Keeping the 4th day as the Anniversary Parva;
- and (7) Abandoning an ungentle student.

Thus, these seven different stories are intermingled about their lives.

Moreover, some believe that the 96 kings came here from Irāna (Persia) and not from Sindha. Besides, there are differences of opinions also as regards Ācārya's journey from Broach to Pratiṣṭhānapura. Some also maintain that from Ujjain he went to Pratiṣṭhānapura, and then declared to celebrate the 4th day instead of the 5th.

Nothing more is known about his Guru's (spiritual teacher) or about his Gac'cha (lineage). But no doubt, he was the promoter of the age. The very fact that not only he altered the date from 5th to 4th but also succeeded in passing the change as authoritative and just by the Jain-Saṅgha, shows how magnanimous must be his influence upon the Saṅgha. He travelled upon a vast field-up to Pratiṣṭhānpur in the South, in the west upto the channel of Phares and Sākistān, and in the east upto Pāṭaliputra (Modern Patnā).

ĀRYA KHAPUTĀ CĀRYA

In the city of Broach, very well-known and beautiful on account of the attractive Temple of Śrī. Muni Suvrata Swāmi

there lived Kḥapuṭācārya. So sharp was his power of remembrance that he had studied all the sciences (Śāstra) within a very short period. The title of Vidyācākravartī (Emperor in the field of knowledge) was conferred upon him. He had, as his student, his own consin [sister's son] Bhuvan who was equally intelligent and could at once grasp up knowledge merely by hearing.

The Baudhas were, at that time, very powerful. The time also was of controversy. From the city of Guḍaśāstra came to Broach a very wellknown Bauddhācārya [a priest of that religion] to debate; and he wished to vanquish the Jina-rule (Jina Sāśana). "Many go out for wool, and come home shorn;" in the same way he came to conquer, but himself was conquered by the supreme theory of Syādvāda. All his efforts turned fruitless. At last he lost his temper and fasted unto death. After his death, he became a Yakṣa.

Due to the natural enmity of the previous birth, the Yakṣa tried to give anguish to the Sādhus and Saṅgha by creating troubles every now and then. The Saṅgha [Union] sent two representatives to Ārya Kḥapuṭācārya to request him to take immediate steps. Kḥapuṭācārya called Bhuvana, one of his students, and gave him a skull with the instruction that he should never try to open it and see the contents within. Then, he left the place and came to the city of Guḍaśāstra in which there was a Yakṣa-temple. Ārya Kḥapuṭācārya entered the Yakṣa-temple, and lied down with his legs rested on the Yakṣa's ear. When a worshipper of Yakṣa came, he was shocked to see the sight. He at once ran to the king and reported about it. The king also was horrified to hear the news. He became maddened with wrath; ordered his soldiers to drive the man out. They ran down to execute his orders, but the Ācārya, envelopping his whole body with his garment, was enjoying a peaceful sleep. The soldiers who failed to awake him again returned to the king, who, then, ordered them to beat him severely with staves and stones. As soon as this

order was executed there came a great roar from the harem! The female ushers ran down to the king, and cried out, "A havoc is created. My Lord! Some invisible person is torturing severely our queens with staves and stones!" The king realised that the Ācārya must be an accomplished man with supernatural faculties. The king was really terrified by his miracles, and succumbed to him. He bowed down to the Ācārya, begged his pardon repeatedly, and prayed to be calm and merciful on him.

The Ācārya, then, ordered the demi-god (Yakṣa) to accompany him. And, to the wonder of the people there, even other goads also followed him! Moreover, even two gigantic stone-rollers, which would require atleast a thousand men to move them, also began to roll behind them! The king and the people who were amazed by such miraculous powers became more attached to Jainism. Atlast, as the king requested, the Yakṣa was allowed to go back to his place, and the stone-rollers also were placed back on their proper places.

Meanwhile, there came from Broach two sages (munies) and reported, "Bhuvan has violantiy broken of the skull, read the paper inside it, and has acquired the powerful Ākrūṣṭi Mahāvidyā. He is puffed up with vanity, and delights in eating all the preparations fit for a house-holder. When the sthavirs advised him not to behave in that way, he ran away to the Bauddha Monks. From there, he sends, through the air, vessels filled with sweet-meats to the places of wealthy Jains, who are, thus, attracted by his powers. Hence, O God! stop all this mockery of our Jain-rule!" The Ācārya heard them patiently. Then he started from Guḍaṣastra Nāgar for Broach. While on his way, he loosened and threw in the air some invisible huge stones with which were dashed those vessels, going through air, and were turned to pieces. Bhuvan saw the sight, and could conjecture that his teacher was approaching. He fled away and concealed himself in a Bauddha Temple. Ācārya,

following him, entered the temple and made even the Baudha-image bow him.

Ārya Khapuṭcārya's student, named Mahendra, also possessed such powers, and was a masterhand at Siddha-Prābhṛta-vidya.

. Ārya Khapuṭcārya made the Jina-Sāsana more glorious. According to reference from paṭṭāvali he flourished somewhere about 453 years after the Vīra Nirvāṇa, while 'Prabhāvaka—caritra's writer dates him 485 years after the Mahāvīra Nirvāṇa.

ĀRYA MANGU.

While travelling, Ārya Mangu came to Mathurā Nagari. He possessed an extraordinary style of preaching which gratified the people. The people taking him to be the most able Ācārya and thinking that they have here a chance of acquiring religious merits [Puṇya '] offered him as alms, tasty sweet-preparations of food. As time passed on, he became more and more attached to such types of food;—so much so that, he, then, disliked to go any-where else. This conduct of his was not at all in keeping with the duties of an ascetic. At last dying an untimely and an improper death, he became, in the same town, a demi-god [Yakṣa].

Remembering his past, he became afflicted with remorse. "When a thing is done, advice comes too late!" In the same way, as for himself, he thought it was too late. What had befallen him could not be undone. But still, he could save his followers (Śiṣyas). So, when once his followers were returning from Sthanḍila Bhūmi, he made up his mind to pick up the opportunity to meet them and give them a piece of advice. So, on the way, he stood with his tongue prolonged from his mouth. The followers came, and were astonished to see

the sight. They asked him the purpose of doing such a thing. In reply, the yakṣa reported his whole story and advised them not to be attached to the senses of taste—to restrain them.

This Mangu Sūri flourished after 467 years of Vira Nirvāṇa.

SRĪ VR̥DDHAVĀDISŪRĪ

AND

SIDDHASĒNA DIVĀKARASŪRĪ

Srī Skandilācārya, preaching great souls on the way while travelling, once, arrived at the city of Kōśalpura where a Brāhmin named Mukunda had the chance of meeting him. The Ācārya preached him 'Bhavitavyatā'. His knowledge dazzled him, who atonce took up dīkṣā from the Ācārya.

Once, he came to Broach. Even though aged, he had a great zeal for studies. So, he used to burn midnight-lamps; besides, he had a bad habit of murmuring loudly while reading. Ācārya, who came to know about this, called him and said, "O worthy one! it is not advisable to shout while reading at night; as you know that thereby, you may become the cause of awakening those uncultured people, who, if they get up from sleep at night, may be tempted to be engaged in violent deeds. So, you must not be obstinate, he paid no attention to the advice. He did not care for it! Once one of his students joked, "Sir! Is it that, by acquiring so much knowledge, you are going to make even a wooden pestal bear luxuriant foliage?!" Mukund Muni kept silence, but the joke was too hard for him to bear. He felt much. He was much pained. He firmly determined to achieve more Knowledge, more prowess. With this view he went to Kāshmir; and there in the temple of Goddess Shāradā he practised severe penance; abandoned all the four kinds of food. After twenty-one days

of such a horrible Tapaścaryā, at last, the Goddess of Speech was pleased and blessed him to be the brightest jewel among paṇḍits.

He returned back; and to the surprise of those who joked he made a wooden pestle bear luxuriant foliage ! The people were struck with wonder. Even the Vādis became tongue-tied. His master—Skandilācārya—, recognizing his wonderful prowess, appointed him on his own seat, and named him most appropriately Vṛiddhavādi sūri.

At that time, Vira Vikram's rule was at its zenith, and he was known all over India. He had a family—priest named Dévarṣi who had an intelligent, and an able son named Siddhasēna. He had defeated even great scholars in debates. So he became puffed up and began to regard himself as the most learned Paṇḍit. To him it was clear that there could not exist any scholar so great as he was ! He was intoxicated with vanity. He came out to prove himself most worthy. Just to show his worthiness and importance, he tied bandages over his abdomen; fastened a ladder round one of his shoulders; on the other shoulder, he placed a net; took up a spade in one hand, and in the other, a bundle of grass ! With such a strange appearance he started on a journey, and came to Kaṛṇāṭaka. The king there, asked him the reason for putting on such surprising attires. He said, 'I have to take care of my belly so that it may not be burst with the heavy load of knowledge I have grasped; and hence, these bandages ! If some Paṇḍit may rise up to debate, I am sure to overthrow him; this ladder indicates his befall ! But in case, he runs away and dives into deep water, here is the net ! And the spade is here, to dig the ground and find him out if he hides under—ground ! But if he is defeated, I have kept this bundle of grass ready, so that I can draw out a blade of grass from it, and force him to pick it up from the ground with his teeth !'

The learned men of Kaṛṇāṭaka could not stand against him in debates. Then, he travelled through Mahārāṣṭra, Maga-

dha, Kāshmir, Gauḍa and many other countries, but none dared compete him.

But vanity never wins; mere pride is no power. In Kausāmbi Siddhaséna got a bold man who told him on his face, "Why do you boast like this? If you really want to contest,—well!—go and face that Lion amongst paṇḍits! Debate with him! It seems, uptil now you have^e really played with children. But now your strength will be measured. To conquer that man is really a hard nut to crack. You are puffed up with vanity, because uptil now you have not met him."

By such words,* Siddhaséna felt insulted, and lost his temper. His vanity was wounded. He inquired as to "the lion amongst paṇḍits." Then, taking an oath to defeat him, he started for Broach.

Just after arriving there, he inquired about Vriddhavâdî; but was informed that he had gone on a journey (vihâra). The news pleased him, for he thought, "Vriddhavâdî feared me, and that must be the cause of his running away! But I am not such a fool to let him escape so easily!" He actually ran after him and met him on his way. Vriddhavâdî began to offer him a few words of admonition. But could Siddhaséna keep calm? He at once lost his temper and said, "I have not come here to hear all these preachings. I want to hold with you a debate. I am Siddhaséna,—the conquerer of great orators. Merely the utterance of my name is enough to create fear-sensation in the minds of my opponents. They run away as deers run away when they hear a lion's roar! I would not let you go! Either confess your defeat or win me over, and make me your pupil."

The shrewd Vriddhavâdî could know that Siddhaséna is proud of his knowledge. From the lustre of his face, he also conjectured that he must be a versatile genius able to spread wide the Jina—rule. So he addressed him calmly. Saying,

"Well, Brother ! Here I am—ready for any discussion. But who is here to act as a judge ? So, first of all, call together a body of arbitrators (Panca). " Siddhaséna could hardly wait for selection. He hurriedly appointed some cowherds as judges; and at once started the debate. He put forth very strongly in Sanskrit language, arguments from his side on the science of Grammar, Logic, Mīmāṃsā, and Védānta.

Then, came the turn of Vṛddhavādī Sūri. He thought that to speak Sanskrit before those cowherds was just like throwing pearls before swine ! So, he composed a song in a simple language which they would easily follow, and sang it in a pleasing way. The cowherds were pleased, and they declared that Vṛddhavādī had won the debate.

Siddhaséna, as he was bound by an oath, requested Vṛddhavādī to accept him as his pupil. The Guru replied, "Siddhaséna ! This was not a proper debate. How can these poor cowherds measure the value of scholarship ? Better we should go in some royal court and hold a debate there." But, though vain, Siddhaséna was also true to his words. He said, "O teacher ! You have the capacity to set your sails as the wind blows. You know well to serve the times. You have surely won. So, be kind to accept me as your disciple just now." In spite of this request, the Guru Mahārāja brought him to Broach and again vanquished him in a debate, held before the royal-court. Then he willingly gave him 'Dīkṣā' and he was named Kumud Candra.

Within a short period, he learned almost all the sciences, as if he was formerly acquainted with them ! The teacher became pleased with his extra-ordinary intellect and offered him the little of the Sarvajña Putra. After some time, he was made an Ācārya and was called Siddhaséna Sūri.

Once, while travelling, he came to Ujjainī the capital of King Vikramāditya. The people cheerfully greeted him by shouting loudly his name, saying "Hail, the Sarvajña-putra !" The king was not a Jain. So out of natural jealousy, he did

not bow him openly; but just to know his prowess he made a mental salute. Siddhaséna could read his mind, looked at him and loudly said, "Dharma Lābha!" When the king asked him the reason of uttering so, he said, "This is the fruit of your mental salute." The king was highly astonished and ordered to offer him one crore (ten million) golden coins. Sūriji said:— "We-saints-need no money! Free those persons who are in debt." The king carried out his orders, and started, on his own name, an era which is up to this time prevalent."

While travelling, Sūriji came to Īitrakūṭa (Īitor) where he saw a pillar and was wonder-struck. It was prepared from different medicinal herbs! He recognized them one by one from their smells, and then prepared from different medicinal plants, a paste which was then besmeared upon the top of the pillar. And at once opened an entrance-door, from which Sūriji brought out a book. He opened and read the first page of it from which he could know two secret Vidyās. By one iron could be turned into gold! It was called Suvarṇa-Sidhi. By the other, when the magical mustard-seeds were thrown into water, there could be created a horse-man, encountered with arms! But as soon as Sūriji began to turn the page and read the second one, a warning from the blue was heard: "Stop, please!" So, he replaced the book, and atonce the door was closed!

Some time passed away. He, once, came to Karmāpur whose king Devapāla was also attracted to him and pleased with him. About the same time Vijayavarmā, a neighbouring king, attacked Karmāpur with a big army. Devapāla was not in a position to win him over. He approached Sūriji and asked his advice. Sūriji, using those two Vidyās, created a great army of mounted soldiers, and an inexhaustible quantity of money. As soon as Vijayavarmā came to know about this, he ran away. From that day, Devapāla became a staunch follower of Sūriji, and he accepted Jaina Dharma; also the king gathered the assembly of the people and conferred upon him the title of

‘Divākara.’ The king, thinking him to be most fortunate to get such a Guru, requested him to stay there; and used to send for him a pālakhi¹ daily to call him in his Durbār-Hall. By reverence daily, Siddhaséna became a little-bit proud. In his daily duties also, he became lazy. He almost forgot his duty of abandoning all Parigrahas (belongings).

Vṛddhavādi came to know about all these. He thought of bringing his able student to senses again. He went there and silently took his place amongst the servants who used to carry Siddhaséna’s Pālakhi. When he got the opportunity, he relieved one of the servants from carrying the Pālakhi, and placed his own shoulder to carry it! But as old he was, he could not bear the burden; and so, his shoulder began to tremble. Siddhaséna sitting inside marked it and said, “भूमि भारभराकान्तः स्क्रन्धः किं तव वाद्यति ?” In haste instead of वाद्यते he spoke the incorrect form वाद्यति. His ‘guru’ atonce caught up his error and replied, “न तथा वाद्यते स्क्रन्धः यथा वाद्यति वाद्यते!” Hearing this reply, he was simply struck with wonder! He doubted that it must be his ‘Guru’. He ordered the servants to stop the Pālakhi; and getting down, prostrated himself before his feet. Out of shame, he could not utter a single word, but asked for some atonement. The Guru told him to try for the welfare and uplift of the people of this world, and then he went away.

Siddhaséna, who was thus again reminded of his duty by Guru, wandered from town to town. One day, he came to Broach. He thought that all the sciences written by Gaṇadharas and Tīrthaṅkars are in Ardha-māgadhī Language which is too simple and primary. “What if I may rewrite them in sweet Sanskrit? Thereby I can render a great service to Āgama.” Thinking so, he approached the Guru-Mahārāja and asked for his permission to do so. Guruji nodded his head, and added that even by thinking like that he had really insulted the writers of those sacred books, so he should do the tenth Pārancika-Atonement. While practising it, he should abandon

* Pālakhi—a palanquin.

the Gachha, should secretly follow the religion and do severe penance for twelve years, during which he should preach 18 kings; and then, he should again take up Dikṣâ. Hearing those words, he changed his dress, and in a concealed form started off. After a few years he came to Ujjayinî, went to the royal palace, and asked the door-keeper to go and inform the king that some unknown saint had come to see him; so he might let him know whether he would meet him or not. The generous king at once called him, and Siddhaséna began to recite Ślokas (verses) of his praises :—

(1) “O king! The praises, made by the learned scholars, that you are ever-ready to give away (as gifts) anything, are false, because you have neither given your back (i.e. ran away) to your enemies, nor have you ever given your heart to any woman other than your own queen.”

(2) “O king! As you have kept as your beloved the Goddess of Speech upon your tongue, and on your lotus-like hand always rests the Goddess of Wealth, the Fame, in the form of your lady being greatly annoyed by the sympathetic treatment that her two co-wives get from you, has as if lost her temper, and so wanders in different countries.”

(3) “O king! Whence did you learn such an extraordinary archery—by the power of which Mārganaugha (a number of arrows) comes towards you instead of going forward; and the Guṇa (the bowstring) goes in the opposite direction?”

The purport this verse means to convey, is that Mārganaugha (a number of mendicants) approach you with a hope to get some alms from you, and so, your ‘Guṇa’ (fame-) travels even in far off countries.

(4) “O Lord of the earth! As soon as the warning trumpet of your marching with your army, blows, the pots of hearts of your enemies are cracked and broken; and the wonder is that the stream of water that flows from the pots, runs heavily through the eyes of the wives of your enemies!”

As he finished one by one all these verses, the king one by one looked in the four directions and atlast sat at his feet. It meant that he had offered him the whole kingdom spreading in all the four directions. But the disinterested saint did not want it. Then the king with a great honour kept him in his kingdom. Once, while the king went to the temple of Śiva, Siddhaséna who was with him turned back from the doors. The king asked him the reason. He said "Śiva would not be able to receive my homage (Namaskāra)". The king was astonished, and he became eager to know why it was so ! Siddhaséna atonce began to pray, and as soon as he recited the eleventh Gāthā of Kalyāṇa Mandira, the Śiva Liṅga was broken off, and from it appeared the Pratimā of Avanti-Pārśvanātha ! The news of this wonderful miracle spread over many many countries. Thus Siddhaséna atoned and fulfilled the vow taken by him. As he had thus atoned, the Guru, again, welcomed him in the Saṅgha and offered him the seat of an Ācārya. He gave 'Pratibodha' to Vikramāditya and through him he led a saṅgha to Satrunjaya and Girināra.

Siddhaséna's era was not Tarka.—Pradhāna, but was Āgama-Pradhāna. But, after the composition of Gautam's "Nyāya-Sūtra", Tarṇavāda became prominent; and he was the best logician (Tārkikī). He was the founder of Jaina Tarka Śāstra, and was the first to compose a 'Tarka Prakaraṇa' named "Nyāyāvatāra" in Sanskrit. Moreover, by translating "Sanmati Prakaraṇa" a well-known Tarka-Grantha, into Prākṛit-Āryā verses—he rendered a unique service to Nyāyavāda.

Siddhaséna has composed thirty-two Dwātriṅśikās from which twenty-one Batrishis are available even to day.

From his works it seemed that Siddhaséna was not merely a logician but was also a great Dārṣanika (philosopher). Not only did he possess the knowledge of the three well-known Jainétara—(other than Jaina)—philosophies—'Sāṅkhya,' 'Vaiśeṣītha,' and 'Bauddha,' but also was well-versed in Nyāya, Vēda, Upani

śads etc. He did Anaśana (fasting unto death) in Pratiśṭhāna-pura district, and obtained 'svarga' (heaven).

PĀDALIPTA SŪRI

In the city of Kosāla in the reign of king Vijaya Brahama, there lived a merchant named Fulla, who had a wife named Pratimā. For a long time they craved for a child; Pritimā tried many medicines, and did many Mantra-tantras also, but she did not succeed. At last, she worshipped the Goddess Vairotyā whom, when she was pleased, she asked her how to obtain a child. The goddess told her to drink the water by which the feet of Nāgahasti Sūri are washed. Pratimā at once went to the Upāśraya, and saw a 'muni' carrying the pot of the water. She requested him, obtained the water and drank it. Then she bowed down to the Sūri-Mahārāja, who, as if looking deep into her destiny, said, 'Keeping a distance of ten feet from us you have drunk the water. So your son also will be prosperous if he is ten miles away from you. More-over, you will get other nine sons.' Hearing this, Pritimā replied, "O Sage! I shall offer unto your honour my first born. For, what am I to gain if he is not to stay with me, as you just now told me.?"

As days passed on, she became pregnant, and at the proper time gave birth to a handsome little son whom she offered at the feet of Guru-Mahārāja. Guruji handed him over to her with the instruction of nourishing him, and training him properly and carefully. He was given the name of Nagendra. When he became eight years old, Guru-Mahārāja kept him with himself.

Nāgahastisūri had a spiritual brother named Saṅgama Siṅha whom he gave Dikṣā as instructed by the Acārya. Then the little sage was kept for studies under Maṇḍana. He was very intelligent and had sharp memory. He could grasp up even the lessons given to other Munis also. Then what to talk of those

given to him ? Within one year he became a great scholar of Grammar, Logic, Literature etc.

One day, Guru-Mahārāja sent the little—sage to bring canjeē (gruel). He brought it, and also gave him a most poetic and picturesque description of the woman who gave it. Afterwards Guru-Mahārāja appointed him on his own seat, and giving him the name of Pādalipta, taught him Ākāśa-Gāminī-Vidyā (The science of flying in the air).

Then, he was sent to Mathurā to widen the Jina—śāsana. From there, he went to Pāṭaliputra where ruled king Muṇḍa. About the same time some body offered a small ball covered over tightly with a net so that the inner part was not at all visible. Just to test the new comer, the king sent it to Pādalipta Sūri who could, atonce, see that the string of the net was covered with wax. So he dipped the ball into hot water, Found out the knot of the net-string and untied it; and sent it back to the king. The king was greatly pleased. To have a further test, the king again sent him a wooden stick polished from both the ends, so that the the top-end and the bottom one could not be marked out. Guru-Mahārāja placed it into water, as the bottom-part was heavier than the topone, it went down. He marked both the ends and send it to the king, who again sent him a small box whose lid was not visible. That riddle was also easily solved by Guru—Mahārāja who placed it into boiling water and found it out, opened it, and sent it back to the king.

Now came the turn of Guru—Mahārāja who, with a view to test the royal ministers sent them a round gourd-bowl which was tightly covered over with a net. Now could untie it. At last Guruji did it.

Once, the king got a strong headache which was atonce cured by the Guruji with his magical powers. So, the king was more attracted. Then after travelling in some cities, they came to Oṃkārapura.

Though extra-ordinarily intelligent, he appeared like a boy, as he was very young. Once while he was playing like a child, some Śrāvakas who had heard about his prowess, came to bow him, and asked him, "Where is the holy-residence (Upāśraya) of his holiness Pādaliptasūri?" He answered them properly and then, through another door, went inside and sat quietly on his seat. The śrāvakas came, and were amazed to see the same boy, whom they had seen playing, sitting on the elevated seat! Then, he preached them. They returned amazingly, and felt that Ācārya should give him time to play also. Then, he won over all the Paṇḍits who came for debating.

While travelling in different parts, he won over all those who hated Jin—Śāsana. Brāhmins from Pāṭalipur, envied him; so, by the request of the saṅgha he went there through air! the Brāhmins took to their heels,—as soon as they heard of his arrival.

Pādaliptasūri used to besmeare his feet with a paste before starting on a pilgrimage of five places. With a view to know the medicinal herbs which he used in the paste, Nāgārjuna, one of his students, used to wash his feet and then by smelling the water tried to find them out. Thus he could mark out 107 plants! Then he prepared a paste besmeared it and tried to fly; but like a cock he could only fly over a very short distance and then would come down. The Guruji came to know about this adventure of his Siśya, and thinking him to be an able person, he taught him how to prepare it. Then, out of reverence for his Guru, Nāgārjuna built and populated a city named Pādalipta [Palitāṇā] at the foot of mount Śatrunjaya

Pādaliptācārya wrote a book on science, named "Nirvāṇa-kalikā", and wrote on Jyotiś Śāstra also. Being conscious that the end of his journey of life was near, he went on Vimalācala (Śatrunjaya) and after a severe meditation for thirty-two days,

had "Kāla Dharma" and got his seat amongst the divine souls.

No. 13-SRĪ VAJRASWAMĪ.

House-holder's life : 8 years;
Cāritra Paryāya : 80 years;
[Vrat-Paryāya for 44 years
and Yuga-Pradhāna, 36 years].

On the whole :... .. 88 years.

Obtaining Heaven in M. S. 584.

Gotra [lineage] : Gautama-gotra

In the city of Tumbavana in the country of Avanti, there lived a merchant named Dhana who had a son named Dhanagiri. From his very childhood, he was fortunate to get the company of scholars. And so, from his young age his mind was detached from all the pleasures of this world. Hence, when his father inquired for a bride for him, he showed his clear disinclination for marriage. In the same city, lived Dhanapāla who had a daughter named Sunandā whom he gave in marriage to Dhanagiri with great importunity. He had, also a son named Ārya Samita, who, as he had no fascination for worldly pleasures, accepted Dīksā.

Sunandā and Dhanagiri passed their married life happily, and after a short time Sunandā became pregnant. Then, the soul of Tiryag Jumbhaka Déva (who had heard 'Pundarika-Adyayana on Aṣṭāpada Mountain before Śrī Gautama Swāmi) was re born. While she was pregnant, one day Dhanagiri told her, 'Darling! I wish well of you as well of the little one inside your belly! But, as for myself, now I have made up my mind to approach Śrī Sinhaḡiri, before whom your brother Ārya Samita had taken Dikṣā, and accept cāritra dharma'. - Sunandā tried her level best to convince him not to leave her; but can one

who has once fixed his goal and started his journey, stop and return back ?

At the proper time, Sunandā gave birth to a child. Her maiden-friends joked, and said to the child, " O little one ! Had your father not accepted cāritra, we would have celebrated this occasion with great pomp. " The child was thus reminded indirectly of his previous birth. He also got before his mental eye the picture of his previous divine life. He also became impatient to get Dikṣā; but was helpless, as he was too young ! He began to cry. Thinking that his mother, perhaps, might get tired of him and so might abandon him, he continued crying. Sunandā actually got tired of him. She passed six months any how; but felt as if she had passed more than six years !

Śrī Sinhaḡiri, with Ārya Samita, Dhanagiri, and many other Sādhus, once, while travelling, came to this very city. At the time of Goḡari (time for fetching food) Dhanagiri asked the Guruji for his orders. Guruji could see everything by his supernatural powers; so he said, "My gentle boy ! Bring whatever you get. Do'nt wait to think whether it is Saćitta or 'A-ćitta' ! " They went to the city, and accidentally came to the house of Sunandā who was greatly-tired of that boy. So she got a good opportunity. She told Dhanagiri, "Take care of your son, please ! I am really tired ! You may carry him away and maintain him ! " Saying so, she handed over the child, with whom Dhanagiri came to the Guruji. The child was so heavy that Dhanagiri could hardly keep his hand straight. The Guru saw this and said, "This boy would be as strong as the Vajra. (Thunder bold" From that day he was called by the name of Vajra Swāmī. Guruji handed him over to the Sādhvis to rear him properly. Sādhvis handed him over to the care of the shayyātaries (the Śrāvikās who gave Upāśraya).

Vajra Swāmī became three years old by sucking. The Sādhvis used to do 'Āvruttis' (repetition) of eleven Āngas; so, Vājra Swāmī also grasped up the knowledge of the eleven Ā ṅas

While travelling, once, they, with Dhanagiri, again came to that very city. After giving away her child, Sunandā had repented heavily. So she thought of using this opportunity for getting her son back. She approached the Sādhu and asked him to give her son back. The problem was placed before the Saṅgha, the king also received the complaint, and, atlast, it was decided that an open meeting should be held, and the boy should be allowed to approach any body; and who-so-ever he would approach would be allowed to take the possession. Consequently, a meeting was held in the royal-hall. Sunandā tried to attract the child by numerous toys and sweets etc; but Vajra Swāmī paid no attention to her. Finally, when Dhanagiri showed him 'rajo-haraṇa', he went near him. At last, Sunandā also lost all her interests from these worldly pleasures, and accepted Dikṣā from Sinhaḡiri.

Once, while they were travelling with the Guruji, it began to rain heavily. All the Sādhus went under a Yakṣa-maṇḍapa to get shelter. At this time one of Vajra Swāmī's god-friends came to test him. He came in the form of a Sārthavāha and requested Guru-Mahārāja to visit his place for food. Guruji saw that the rain had stopped, so he sent Vajra Swāmī to fetch 'gocari'. The god, on the way, spread innumerable small frogs; hence, Vajra Swāmī entered a small hut which was just near, and stood there till the way became clear, again. After some time, when he reached safely the place of the Sārthavāha, he marked that the feet of the person offering gocari did not touch the ground at all! His eyes also were as if fixed; he was offering 'Kolā pāka' which could not be available in that season! Seeing all these, Vajra-Swāmī said "Please! We cannot accept a Déva-Piṇḍa". The god was pleased, he appeared before him and gave him Vaikriyalabdhi. In the same way, once, while he was accepting Ghee, he recognized that the giver was a god, and so, kindly rejected to take it. The god was pleased and offered him Ākāsha-Gāminī - Vidyā (The science of travelling in the air).

Once, while Guruji had gone to sthaṇḍila-bhūmi and all other Sādhus had gone for gōcari, the little sage arranged, around him, all the Upakaraṇas in proper order; placed himself in the middle, and began to give 'Vācanā' of eleven Aṅgas. Meanwhile, Guru Mahārāja came near, heard the charming and serious tone, and when he saw through wall-holes this playing of the little-sage, he became greatly pleased. Then, with a view that the little-Muni might not be ashamed, he uttered loudly, "Nisihi!" by hearing which, Vajra-Swāmī at once replacing all the Upakaraṇas in their proper order, came out, and removed the dust from his Guru's feet.

Looking to Vajra Swāmī's great prowess and at the same time such an humble nature, Guruji decided to treat him in such a way that all his latent capacities might be completely developed, and in 'vaiāvratyā' etc. also he may not be disregarded. So, calling all his students, he said, "We are going in the neighbouring villages, and shall return in a short time."

"We, also, like to accompany you," the disciples replied.

Then Guruji told them that it was not proper for them to wander in such small villages in such a big number; as, it would lead to Ādhā Karmas and other faults.

"But, then, who would give us Vācanā?" The disciples placed before him their difficulty.

Guruji replied, "Well! Vajra will do it!"

The Śiṣyas were astonished for a while, but then they thought that what their Guruji said, could not be otherwise. So they kept silence. And in the next morning, Vajra Swāmī gave such an interesting 'Vācanā' in such an easy way that even a block-head would easily understand it. So, after some days, when the Guruji returned, all of them highly appreciated Vajra's powers before him, and said, "Please, manage that we may daily get 'Vācanā' from Vajra Swāmī

Thinking this to be the proper time for Vajra's rising prosperity, Guru-Mahārāja imparted to him a knowledge of almost all the sciences. Then, he told him to go to Bhadrugupta Sūri into the City of Avanti, and learn Daśapūrva; because there was no other scholar who could compete with him in that subject. Vajra Swāmi carried out his revered teacher's order and started for Ujjayini. When he reached it, it was night time. So he passed that night outside the city. On the other side, Bhadrugupta Sūri on that very night, got a dream that somebody took away the pot of milk from his hands, and was over-pleased by drinking it. Early in the morning, when he was telling to his pupils about the dream, Vajra Swāmi appeared. After bowing down politely, he told him the reason of his coming there. Bhadrugupta Sūri also could mark him to be the most able person; he imparted to him all the knowledge he possessed; and after the studies were over, he sent him back to his Guru, who, then, offered him the seat of 'Ācārya' and handed over to him the management of the whole Gaṇḍhāra.

Once, while travelling, Vajra Swāmi came to Pāṭaliputra, stayed in a garden, and he, assuming a deformed appearance, gave the people a sermon. People began to remark that the Sādhu's physical appearance was not at all in keeping with his sermon. But on the next day, he appeared in his natural handsome form and preached them. The people were struck with wonder. Hearing from the Sādhvis about his awe-inspiring personality and extraordinary prowess, Rukminī, the daughter of Dhana Śrēṣṭhi of that city, became affected and told his father that she would not marry anybody else except Vajra Swāmi; she would better prefer death to marrying anyone. Hence, Dhanaśrēṣṭhi approached Vajra Swāmi and requested him to accept Rukminī, and added, "I shall offer you ten millions of jewels in dowry. So, please, be kind to consider my kind request!" Vajra Swāmi replied, "Śrēṣṭhi! You seem to be a simple-hearted man! As you yourself are immersed in the ocean of the worldly pleasures, you want others to follow you! But bear in mind, that all those pleasures are volatile and transi-

tory. If your daughter is really attracted towards me, she may follow my path of admonition. It is the only easiest and the best way!' Thus he succeeded in the convincing him; gave her Dikṣā, and admitted her into the group of nuns

After a few years, broke out a terrible famine in that land. All the beasts and birds, and human beings were placed in great difficulty. Śrī-Saṅgha also could not bear to look at their pains. Those who were wealthy were so much afraid that they dared not open their doors even! Poor persons used to rob away whatever they happened to see. Even Sādhus did not escape from the cruel grasp of starvation. So, Śrī-Saṅgha requested Vajra Swāmi to protect the people from this calamity. Vajra Swāmi consoled them. Then by his magical power spread a large carpet upon which sat the whole Śrī-Saṅgha; and travelling through the air, they all came to Mahāpur where there was Bauddha-rule. The citizens began to abuse and envy the Jain-religion. Even the king's ears were poisoned. Bauddhas plotted against Jainism. They threatened the gardeners, and told them not to give a single flower to any Jaina for worshipping their gods during the Paryuṣaṇa holi-days. Śrī Saṅgha was shocked, because it would be most improper and mannerless not to offer flowers to the gods on those great holi-days so the Saṅgha reported the whole matter to Vajra Swāmi and requested to take immediate steps for the sake of their own religion. Vajra Swāmi, atonce, went to the city of Māhēśvarī through air-way. There was a florist-friend of his father named Taḍit, who honoured him and asked him the reason of his coming Vajra Swāmi told him what had happened, and requested him to supply him with flowers. He offered him 20 lacs of flowers. From there, he went to the Goddess of Wealth upon Kṣhudra Himavanta-Mountain and brought from there 'Thousand-Petal-lotus-flower, for Jina-worship. When the people of Mahāpura came to know about this, they felt ashamed, and the king also accepted Jaina-religion.

Once, Vajra Swāmi got Śleśma-disease. So, he obtained a

piece of dry ginger; and used only a small piece from it. The other piece, for further use, he placed on his ear. But through mistake, he forgot it. So in the evening, when he was performing Paṇḍilēhaṇa it fell on the ground. Vajra Swāmi took it to be a bad sign. He thought that he was that much negligent! It was a small mistake on his part. Then his life must be very short, he thought. He felt that he must atone for his mistake, Hence, he made up his mind to fast severely.

Once again, there broke out a famine which lasted for twelve years! Vajrasēna (Vajraswāmi's pet student) called his students and said, "Don't you worry! I shall maintain you by obtaining food by my magical powers." But the students replied that it would be considered as an improper conduct on their part, so they would not take such food. Then all the 500 Śiṣyas came to Vajra Swāmi who, then, with all of them (with the exception Vajrasena and one trifling little-boy-sādhū) went on a mountain to fast; that little sādhu, afterwards, could mark his own fault; and as an atonement went to that mountain base and performed 'Pādapopa-gamana'-fasting. Just as Ghee melts away when placed near fire, in the same way, the body of that little boy melted away before the hot slab of that rock. Vajra Swāmi told the whole story to his Śiṣyas. Then, every one of them separately sat down upon a rock where there were no insects. (All of them took their seats on different rocks.) At that time some demi-god came to harass Vajra-Swami, but failed to do any thing. Then, thinking that Kṣetra-deva was not pleased, he, with few others, went on to another rock, and leaving the body in deep meditation, fasted unto death; and atlast obtained a place in the heaven. At the time of Vajra Swāmi's leaving the earth, Indra himself came there in his celestial carriage, took a round and arranged the deep forests and big trees in proper order. So from that day onward, that mountain was called Rathāvarta. This holy place was, probably near Vidiṣā (Bhelsā) in South-Mālvā.

Vajra Swāmī showed his skill at the right moment and maintained the dignity of the Jaina Command (Śāsana-Prabhāvanā). His accepting the sadhu's life from his very boyhood and his scholarship are sufficient evidences of his greatness. After his "Swarga-gamana" (lit.=going to heaven) these three things—[1] Dasapūrva, [2] Fourth Samhanana and [3] Fourth Sansthāna were abolished. Vajra-lineage started after his name.

Nothing is known about-whether Vajra Swāmī had composed some Prakaraṇas or written some volumes or not. There is nowhere any reference about it. There is an important reference about him in the 3rd Adhyāya of Mahā Nṛ̥ṣ̥ṭha-Sūtra—which informs that before Vajraswāmī, Panca-Maṅgala Mahā-śrut Skandha (Panca-Namaskāra Sūtra) was only a separate sūtra; there were commentaries and critical notes etc. written on it, but as time passed on, all of them were destroyed; So Śrī Vajraswāmī composed the Panca Maṅgala—Mahā Śruta Skandha in its original Sūtras. It also seems that Navkāra-Mantra was formerly an independent Sūtra, but after Vajra Swāmī arranged it before the sūtras, upto this day it is attached there as the Ārambha-Maṅgala (a auspicious beginning) of the Sūtras

Vajra Swāmī's time was the time of remonstrance. Even in the hard days of famine, Sādhus preferred fasting to obtaining food by magical powers and eating it when other persons were dying of starvation. Moreover, at that time Idol-worship was also very prevalent. That a man like Vajra Swāmī might take so much pains to bring flowers, clearly indicates that Catya-pūjā must have been a prominent part of worshipping in our religion, and that must be the reason why he used all his powers for that.

BHADRAGUPTĀCĀRYA

He was Vajra Swāmī's teacher. When Vajra Swāmī finished his studies before Sinhaḡiri who also felt that he was yet able to study more, Sinhaḡiri advised him to go to Avantī and study further Śrūta before Bhadra-guṭṭācārya. On the other side, Bhadra-guṭṭācārya got a dream that some guest had come to his place and drunk away his whole pot of milk. He related this news to his pupils and added, "Some one, who will study the whole of Daśapūrva thoroughly will come to me!"...While he was conveying them this news, Vajra Swāmī approached, saluted him and with due respects stood before him quietly. Looking at his towering personality and sharp intelligence, Bhadrāguṭṭācārya imparted to him the knowledge of Daśapūrva and then, after it was finished, sent him back to his Guru.

At the time of Bhadrāguṭṭācārya's last days, Ārya Rākṣita Sūri performed Ārādhanā. He (Ā. Rākṣita) was the student of Ācārya Toṣaliputra who had ordered him to go to Vajra Swāmī for further studies. Accordingly, when he went there, he also met Vajra Swāmī's Guru-Bhadrāguṭṭācārya who, thinking him to be the most able person, said, 'Ārya Rākṣita ! May you be my helper in these—my last days !' Ārya Rākṣita Sūri did the same and performed such a nice Upāsana that Bhadrāguṭṭācārya had to praise him and say; "You may—for further studies—approach Vajra Swāmī but do stay in a different Upāśraya (residence) and take your food, drinks etc. separately; because whosoever will take food with him or will sleep with him even for a single night, will meet with his Kāla Dharma (death).

There is difference of opinion between 'Paṭṭāvali' and 'Duṣṣamā Saṅgha-stavayantra' about the services rendered by Ārya Rākṣita Sūri to Bhadrāguṭṭācārya. Bhadrāguṭṭācārya, then, finished his life-time and went to the other-higher world.

RENOVATION OF SATRUNJAYA GIRI BY JĀVAḌA SHĀH :—

In Kāmpiljapura there lived a merchant named Bhāvaḍa who had a religious-minded wife named Bhāvaṭa. By an unfavourable stroke of fortune, wealth left them. Yet not, only did he maintain his full faith in the religion, but also he became more and attached to it. Once, when two saints visited their place, Bhāvaṭa asked them when they would get wealth again. The saints replied, "To-day in the market will be brought a mare of a superior breed. You do buy it. It would fetch you tremendous wealth!" Bhāvaḍa Shāh did the same and after some time the mare gave birth to a beautiful colt, who when he became young, shone out to be a unique horse in the whole world. Hearing about its fame, a king, named Tapan, bought it for three lacs of rupees. Then, Bhāvaḍa bought numbers of other mares who gave births to many gem-like young-horses. Then, he offered many best horses—all of the same colour and tribe—to King Vikrama who was highly pleased and who in return, gave him 12 cities including Madhumatī (the present Mahuvā in Kāthiāwār).

Everything comes of itself to a fortunate man! Just after Bhāvaḍa entered Madhumatī, his pregnant wife at home, gave birth to a beautiful son—as if East giving birth to the Sun at dawn. They celebrated his birth-day with great pomp, and named him most appropriately Jāvaḍa.

At this time, Kapardī-yakṣa, the demigod-protecting Śatrunjaya, Giri had become vain and cruel. The area of about 50 miles around the mountain was turned desert-like. No one dared to go there on pilgrimage. Kapardī used to devour even human-

beings, and then, throw flesh, blood, bones etc. upon the mountain. None dared visit that mountain out of his fear. Grass had also abundantly grown over all the ways. In that condition, there was but one hope : that some most powerful Ācārya might visit the place, re-protect the mountain and appoint a new demigod; pilgrimage would be possible then and then only!

After the death of Bhāvaḍa, Jāvaḍa ruled over his territory and protected the people. During this period the Moghals attacked Saurāṣṭra and robbed away abundant wealth, corn, and carried away as slaves many persons. On the other hand, Ārya Jāvaḍa protected his own religion also in anārya land ! Once while he was travelling in that anārya territory, he met some Sādhus who, as they saw him, said, ‘O ! You are going to be the renovator of Śātrunjaya !’ Hearing so, he went home and began to worship the Goddess Ākréswarī. After one month’s worship the goddess became pleased and said, “Go, directly from here to Takṣaṣilā city, take up the Bimba of Arhanta’s Pratimā from there, and with that Bimba, you go to Śātrunjaya !” Just to carry out this order, Jāvaḍa came to Madhumatī. As soon as he reached the city he got the news that his ships which had been sent to China etc. formerly, had come loaded with gold. Meanwhile, Vajra Swāmī also accidentally came there ! Jāvaḍa requested him to help him in protecting Śātrunjaya. Fortunately there arrived—for salutation—at the same time, a person who, before his death, was preached by Vajra Swāmī and who after his death was born as a Yakṣa.

Vajra Swāmī suggested the Yakṣa also to help them; and with Jāvaḍa started for Śātrunjaya. That Kapardi Yakṣa left no stone unturned to harass them on the way, but the heroic Jāvaḍa Shāh and Vajra Swāmī were enough to match him. At last, they easily reached the mountain top. That Jain Kapardi threw the Arhant-Bimba down repeatedly for 21 times,

and for 21 times Jāvada Shāh went down and brought it on the top.

As the last resort, Vajra Swamī, with all the four Saṅghas did Kāyotsarga; while Jāvada Shāh and his wife placed their bodies under the wheels of the chariot carrying the Bimba. By the power of their extraordinary virtues and faith in the religion, and also with the help of the new Yakṣa, they were able to enter the temple; and that vain Yakṣa could not do any harm. Then they washed the whole Caitya (temple), and on the place of the broken Pratimā, they replaced the new one. At that time, that vain demi-god tried to enter the old Pratimā but he could do no harm, as that Pratimā had lost all its powers. So, as he failed, at last he cried out and made so loud and horrible noise that even the peaks of the of the mountain were shaken, and mountain was divided into two parts—one in the north and the other in the south! All except Vajra Swāmī, Jāvada and his wife, got swooned! Then with the help of the new Yakṣa, and after praying to the the Adhiṣṭhāyakas of that former Pratimā, all were brought back to senses. Peace again prevailed there; and they could easily establish the Pratimā in that Caitya.

Then, Jāvada, with the banner-staff in his hands, began to ascend the top of the temple with his wife to place the flag upon it. He felt overjoyed and while ascending, became drowned into happy and divine thoughts. His wife also—as if his own shadow—was following him and giving him perfect response in his talks. And as if it was the happy end of the comedy of their lives, both of them suddenly got heart-failed and expired on the spot, and went to the other world together (Lit. to the fourth divine residence).

The gods threw their dead-bodies into Kṣīra sāgara (Lit. The Ocean of Milk). Their son Jāj-nātha was deeply affected

by this incident, but was consoled by Guruji himself. He was also told the history how they were favoured by the Goddess 'Cakrésvarī'; and so he got peace at last.

Jāvaḍa Shāh did this deed (of protecting Śatrunjaya) after Vikrama Samvat 103.

सिरिवज्जसेणसूरी १४ चाउदसमो, चंदसूरि पंचदशो १५ ।

सामंतभद्रसूरि सोलसमो १६ रण्णवासई ॥ ६ ॥

Siri Vajjasēna Suri 14 Cāuddasamo, Canda Sūri pancadaśo 15
Sāmanta bhadda Sūri solasamo 16 raṇṇavāsaraī-(6)

Śri Vajrasēna Suri was the fourteenth, Canda Sūri was
the fifteenth

sāmanta-bhadra Sūri was the sixteenth, Vanavasi.

तत्पट्टे श्री वज्रसेनः ।

तत्पट्टे श्री चंदसूरिः ।

तत्पट्टे श्री सामंतभद्रसूरिः ।

Tatpatté Śri Vajrasēna.

Tatpatté Śri Candra Sūri

Tatpatté Śri Sāmanta-bhadra Sūri

The meaning of the Vyākhyā:—

On the seat of Śri Vajra Swāmi came (after him) Śri Vajrasēna Sūri (as) the 14th Paṭṭadhara. During the days of famine once, when he heard that. Iśvarī, the wife of a merchant named Jinadatta, had mixed poison in Lakṣapāka (food prepared after spending one lac of rupees) prepared at their city he went there with the permission of Vajra Swāmi, told the people that on the next day the famine would be over and took proper actions to remove the evil effects of the poison. And then, gave Dikṣā to the family members. Their names were Nāgendra, Candra, Nivṛtti and Vidyādhara. From all these four persons began four different Gacchas known by their own names. Śri Vajrasēna lived for 9 years at home; passed 116 years cāritra Paryāya and three years as

a prominent figure of the age. So on the whole, he lived a life of 128 years, and left this world after 620 years of the Nirvāna of Śrī Mahāvīra Paramātmā.

Between the period of Śrī Vajraswāmī and Śrī Vajrasen Sūri flourished two well known figures of that age (Yuga Pradhāns)-Śrī Ārya Rakṣitasūri and Durbalikā, Puṣpamitra. According to the Paṭṭāvali Ārya Rakṣita Sūri left this world after 597 years of Śrī Veera, while ' Āvaśyaka Sūtra Vṛtti ' notes that the 7th Nihava flourished after 584 years of Rukṣitsūri's ' going to heaven '. We leave this problem for the scholars to solve it ! The Digambara came to be after 609 years.

On the seat of Śrī Vajrasena came Śrī Candra Sūri as the 15th Paṭṭadhara. From him, started the third lineage named "Candra-Gaccha". In it, flourished many brilliant and distinguished Sūrisvars who also became the founders of so many different Gaṇas.

Śrī Sāmanta Sūri came on the seat of Śrī Candra Sūri. He was most proficient in knowing the past. As he used to dwell in solitary places like forests, was detached from all the pleasures of the world and perfectly disinterested, he was known by the name of the Vana Vāsī (a forest-dweller). And from him began the "Vanavāsī-Gaccha"-the fourth lineage.

NO. 14 ŚRĪ VAJRASENA SŪRI:-

Grahasṭha-Paryāya (The life of a house-holder) .. 9 years :
Cāritra-Paryāya..... 119 „ :

(ordinary Vrata Paryāya..... 116 years
and Yuga-Pradhāna..... 3 years

On the whole..... 128 years :

Going to the other higher world.....M. S. 620 years.

Lineage (Gotra) — Kauṣika gotra*

Once, while travelling, Śrī Vajrasena Sūri came to Sopā-

* Somewhere else it is called Bhāradvāji also.

raka-Nagara. At that time, the whole land was under the dark shadow of severe famine. In spite of spending a lot of money people were not able to get food. In that city there lived a merchant who had a beloved named Isvari. She had four sons named Nāgendra, Nirvrti, Candra and Vidyādhara. Being tired of starvation they made up their minds to mix some poison into Lakṣa-pāka (food prepared at the cost of one lac of rupees.) Vajra Svāmī who had the previous knowledge of things going to happen, at once told Vajrasena that just on the next day of the day when the poison would be added the famine would be over and a period of abundance would begin. Fortunately, one day, Vajrasena came to the house of Isvari who most cheerfully welcomed him. She told him how they had become tired of starvation, how life had become burdensome to them, and hence, her determination to take poison! Guruji consoled her and told her emphatically, that the days of starvation would soon be over. And to her wonder, his words proved to be true; as, just on the next day, anchored on the shore of Sopāraka their ships fully loaded with corn! The miracle opened her eyes, and she began to think, "Had I added poison to the food, we would have been no more! Then, why not to dedicate this life to the cause of the holy religion which has restored it to me? Why not to take up Dikṣā (Renunciation)?" Thinking so, she with all her four sons took up Dikṣā. From the names of the four sons started four different lineages (Kulas). It is also said that each of them established 21 Ācāryas; and, thus, started "the Ćorāśī Gaccha" (The-84-lineages). The Nirvurti-Kula, soon ended; but the other three continued for a long time and in it flourished many majestic souls.

THE CREATION OF KAPARDI-YAKṢA:*

Once, while travelling Vajrasena Sūri came to the city of Madhumatī in Soratha-Country.

* These facts are noted, here from "The Tapā Gaccha-Pattāvali" of Śrī Jain Svetambara Conference Herald,

There lived a weaver called Kapardī* who had two wives Āḍī and Kuḥāḍī. Kapardī was very fond of taking drinks which must always be avoided and food which was not worth taking. So, both the wives, once punished him and drove him away. While he was wandering in that miserable condition in the vicinity of the city, the Guru—who was also going out—saw him and consoled him in sweet words. Kapardī also fell at his feet and then with folded hands stood calmly before him. Guru—by his supernatural eyes—saw that he had a very short life—which would end soon, and that the man would easily grasp up his preachings. Kapardī also requested him saying, “O Guru! Give me a vow of abstinence (Paccakkhāṇa)” The Guru replied, “Daily at the time of taking food after being seated quietly utter the holy words: “नमो अरिहंतायं” take out your waist-band and untie its knot, and then take up your food; after finishing it again tie up the knot! Let this be your daily performance! Accept this as a vow!” By luck, on that very day he got as his food meat which was poisoned by the vomiting of a serpent! He innocently, took it and at once died. After death, he became a Vyantara. His wives came to know about this, and went to the king and complained, “This wicked saint has done some black magic and has caused the death of our husband!” The king at once imprisoned Vajrasēna. The Kapardī, on the other hand, who was in Vyantara form, saw by the help of his supreme vision that his saviour was in danger. So, by his magical powers he threw over the city a slab of rock—big enough to destroy the whole town, and warned the people either to release and beg pardon of the revered Gurujī who was really the redeemer of persons who approached him, or to be ready for destruction of the whole town! The people and the king became alarmed and released the Gurujī. They sent him to his residence (Upāśraya) with great pomp. Kapardī-Yakṣa also appeared before him, and with due respects, said, “My lord! Free me

In “Śatruñjaya-Mahātmya” he is noted as the son of king Sukarmā of Tīrthamāna-City.

from the burden of sins of my former life !” The Gururji suggested him to atone for them by becoming the protector of Siddhācala—the holy mountain. And the Kapardī carried out his orders and became the protector of the mountain.

An account of Vajra Swāmī’s life also is connected with this Kapardī-Yakṣa. This very Kapardī-Yaka had helped Javāḍa Shāh in protecting Śatrunjaya.

The Dikṣā-paryāya (period of renunciation) of Vājrasēna was very long; and during that period he had performed many good deeds. He left this world and acquired Eternal Bliss in Vira-Saṃvat 620.

ĀRYA RAKSITASURI :-

There lived, in Dashapura Nagara of King Udayana, Somadēva—the royal priest who had two sons named Ārya Rakṣita and Falgu Rakṣita, and a wife named Rudrasomā. Somadēva gave out all the knowledge he possessed to his sons. Who would like to conceal his knowledge from his own sons ? Yet as if unsatisfied with it, Ārya Rakṣita went to the city of Pataliputra for further studies. There, by his intelligence, he grasped up the knowledge of all the concealed Vēdas and Upaniṣads; and returned to come home. His father conveyed the news of his learned son’s arrival to the king who, then, with great pomp and honour, welcomed him.

Though Somadēva was a priest, his wife was a devout follower of Jaina-Dharma. She knew even the nine elements of Jivājivādika. She was in her ‘Sāmāyika’ when Ārya Rakṣita came home. So just to avoid the fault of breaking it, she did not offer her blessings to him even when he bowed down to her. Her attitude pained the son. When she finished the Sāmāyika, he asked her the reason of doing so. She replied, “O unworthy-one ! How can I be satisfied with such a type of scholarship of yours ? !” Ārya Rakṣita was wonder-

struck to hear this. "The words must be significant" he thought.

When he repeatedly asked her again and again the reason of saying so, she said, "All your scholarship devoid of the study of Jaina-Sāstras is futile! Just as a lake is useless if there is no water in it, in the same way all your studies are of no avail without the knowledge of Dīṣṭivāda. Go to Ācārya Toṣali-putra, the scholar of all the Jain Granthas (books), and learn them!"

"Surely, Mother! I shall go in the morning" replied the son. He, anyhow, passed the night. The morning dawned. He became ready to go there. Just as he left his home, he met a man carrying 92 sugar-canes! It was an omen of good-luck. He came to the Upāśraya, and stood at the doors. He was puzzled, as he did not know the Jain's way of homage! Fortunately, after a short time, a Jaina merchant named Dhaddhara came there for homage. So Rākṣita also followed him and did vandana (salutation) in the same manner as that merchant did.

The Guruji, as he could mark him to be a new comer, asked him his Gotras etc. He was pleased to know that the new comer was the same Ārya Rākṣitā who was, before a few days welcomed by the king with great pomp and honour. Then, he asked him the reason of his visit. Ārya Rākṣita told him what happened and requested him to teach him Dīṣṭivāda. The Guruji-by his supernatural vision-saw in him a most able Ācārya, and so replied, "Without taking Jaina-Dīkṣā you cannot study it."

Ārya Rākṣita agreed to the proposal and added, "People as well as, the king love me whole heartedly; and it is most difficult to cut off all the ties of love and to be detached and disinterested. So just after my Dīkṣā I shall have to leave the town, please do manage for my journey (vihāra)." Then the Guruji gave him Dīkṣā; and he left the city and went else-

where. This occasion is known as the first “Śiśyani’sfetikā” (theft) in the Jaina-religion.

By continuous learning he grasped certain Pūrvas. For further studies, the Ācārya sent him to Vajra Swāmī. On his way, he met Bhadrāguptācārya who requested him to be his helper in his last days. Ārya Rakṣita granted his request and performed such a nice ‘Vaiyāvacca’ and ‘Nijhāmaṇa’ that Bhadrāguptācārya was greatly pleased. On the other hand, Vajra Swāmī got a dream that he offered a pot of milk to some guest who consumed the greater part of it; and only a little quantity from it remained in the pot. In the morning, when he was pondering over the dream, Ārya Rakṣita Sūri approached there; introduced himself and requested him to teach him.

Then began his studies before Vajra Swāmī. He finished nine Pūrvas and began to study the tenth one. As he came across the difficult portion of it—Bhāṅgo; inaccessible Gamaka, synonymous words, hard to be accomplished; and Javika of the words of the same meaning. So, it became tiresome to him.

On the other hand, his mother also felt afterwards that her words were too harsh to bear. She pined for her son! How far can a mother bear the separation from such a brilliant son of hers? Rudrasomā became impatient to meet Ārya Rakṣita Sūri! She called her second son Falgu Rakṣita, and asked him to go to him. Falgu came to Ārya Rakṣita Sūri and reminded him of maternal love. But Ārya Rakṣita Sūri replied, “How far are we under the swoon of fascination and affection in this transitory world? Besides, can words once spoken be recalled?” Then to lead his brother also to the true and supreme path which he himself had accepted, he drew before him the realistic picture of the forest of this world. As the facts entered into his mind, Falgu Rakṣita who became afraid of this world, accepted Dikṣā and stayed with him.

As Ārya Rakṣita Sūri was feeling more and more tired of his studies, he once asked the Guruji, "Still, how will this proceed, My lord?"

"Go on with your work! Think not of anything else except studies!" replied the Guruji.

But after a short time he again asked him the same question. The Guruji said, 'The petty done; the undone vast! You have still gathered only a drop from that ocean! You have still gathered only a drop from that ocean! You have only walked a few steps; still you have to reach the top of that Himālaya! Be not tired! Go on studying!' But it was very difficult for him to 'go on'! He felt that it was not so easy as it seemed to him before. His younger brother also repeatedly reminded him of his mother! So once he approached the Guruji, asked for his permission to go, and added, "I shall at once return back after meeting my mother, and begin my studies!" Vājra Swāmī saw by his supernatural vision that his own life was not so long as to survive till Ārya Rakṣita Sūri would return, and that his studies would never be completed! But how could the dream be rendered fruitless? In his dream also he had seen that the pot was not wholly consumed; here also arose the circumstance when there was no possibility of Rakṣita Sūri's finishing up the tenth Pūrva! At last as his request was granted Ārya Rakṣita started for home. On the way he visited Pāṭaliputra where lived his former Guruji Toṣaliputra whom he met. And then he came to his native place—Daśapura. There he met his parents, preached them and succeeded in convincing them to accept Dik. ā. Somadēva also became a Jaina-Monk; but he disliked to remain naked, to go for Goṅary, to wander bear-footed, to abandon the sacred thread etc. But Ārya Rakṣita Sūri skilfully, convinced him to abandon them one by one, and at last made him a true Jaina-Monk.

Ārya Rakṣita Sūri had many pupils amongst whom these were more prominent and intelligent: Ghruta-Puṣpamitra,

Vastra-Puśpamitra, Durbala-Puśpamitra, Vindhya-Muni, Falgu-Rakṣita, and Gośthā Māhila (who afterwords had become a Nihnavā). Durbala-Puśpamitra with a view (to live long and hence) to study more used to take Ghee in abundance, yet was very lean. Once Vindhya-Muni, approached Guru-Mahārāja and requested him, “ As I am disturbed by the noise that is created by my companions learning with me, I am not able to remember my lessons well. So, please, manage to teach me separately !” The Guru told him to go to Durbala-Puśpamitra and take up ‘ Vācānā ’ from him. After some days Puśpamitra approached the Guruji when he was alone, and said, “ By giving vācānā to Vindhya Muni, I myself become slack in my own studies. The Guru Mahārāja heard this and thought.—when such a talented student is complaining about this, what would be the condition of others ?” Thinking so he divided ‘ Anuyoga ’ into four parts. Dravyānuyoga, Caraṇa-karaṇānuyoga, Gaṇitānuyoga, and Kāthānuyoga.*

Once, when Śakrendra had been for obeisance to Sīman dhara Swāmī he occasionally asked him, “ In Bharata-kṣētra is there anyone else except you who knows the true form of ‘ Nigoda ’ ?” Bhagavanta gave him the name of the Ārya Rakṣitā Suri. Hence, taking the form of an old Brahmin, Indra came to Mathurā Nagari, and approaching the Guruji, asked him about the true nature of the Jivas of Nigoda. Sūriji gave him such a graphic description that Indra was highly pleased. To have a further test, Indra asked him to tell him his own life—time. Judging minutely from his form, appearance, characteristics etc. Suriji concluded that it was two Sāgaropama. Indra, telling him about his own Vyatikara, requested him to show him any miracle, yet thinking it to be improper to refuse him flatly, changed the entrance-door of their residence. So when Munies who had been out, came there, they were puzzled, as they could not find out the door. Atlast, Guruji showed it and

The belief of some that it was Kālkācāya who separatates the four Anuyogas, and also connecting his name with the matter of Nigoda should be considered as a matter of difference of opinions.

they were amazed! When they inquired why he had done so, he reported to them the whole incident about Indra.

Thinking that the end of his life-time was drawing nearer, he-after much thinking-concluded to appoint Durbala Puṣpamitra on his own seat after him. Some of the munies pleaded for Falgu Rākṣita and Goṣṭhā Māhila and pressed him to appoint them. But atlast, he tact-fully convinced them all. And Puṣpamitra was offered the seat.

Then after finishing the journey of life, Ārya Rākṣita achieved the state of Nirvāṇa.

Upto the time of Ārya Rākṣita the rules of proper conduct,-restraint etc.-were observed-no donbt, but a little negligence was shown while performing them. The rules also were not strictly observed. Before Ārya Rākṣita's time, Sādhus used to take vācanā (lessons) from Sādhus and Sādhvis from Sādhvis, but during the time of Ārya-Rākṣita it became the custom that the Sādhvis also had to approach the Sādhus for Ālocanā. And what is most noteworthy is the change regarding the Anuyoga. Uptill then, all the four Anuyogas were linked together into a single one; but afterwards they were divided into four different parts. This is not an ordinary change. Ārya Rākṣita Sūri was-without a shadow of doubt-the greatest figure of the age.

DURBALIKĀ PUṢPAMITRA

He was one of the students of Ārya Rākṣita Sūri. By his continuous studies he had become very prominent. He used to take so much pains after his studies that though he took substantial food (Ghee etc.) he could not maintain his health; and so was always thin. That is-why he is called Durbalikā Puṣpamitra. His brothers were staying in Daṣapura and were the followers of Bauddha-religion. They once came to meet their brother Puṣpamitra and asked the Guru-Mahārāja the reason why their brother was so lean. The Guruji told them the real

reason that he was doing much labour after his studies. Yet they were not convinced, and so they took him away with them to their city. There also they failed to improve his health. Atlast they requested him to leave off his studies for a short period. The request was granted by him and he became as he was formerly. Finally he gave them real advice (Pratibodha) of following the religion; and came back to his Guruji.

Once, when after much deliberation Āryā Rākṣita came to the conclusion of appointing Puṣpamitra on his own seat after him-as he felt that he was the most worthy fellow, other Munivaras persuaded him to appoint Faigu Kākita. He handled the question very tactfully. He ordered one of them to bring three empty earthern pots, and when they were brought, he filled one of them with Aḍada (=The Pulse *Phaseolus radiatus*), second one with oil, and the remaining one with Ghee! Then when he tried to empty them one by one the first one became completely empty, while in the second one and the third one some portion of oil and Ghee yet remained at the bottom! Pointing at the first one, Guruji said "I always remained in Durbalikā-Puṣpamitra just like that pot of Aḍada." Thus, he was also a very brilliant and talented mam.

THE CREATION OF .

THE DIGAMBARA SECT:

Once, in the city of Rathavīrapura came an Ācārya named Kṛiṣṇa. Amongst his students there was one muni named Śivabhūti. The king once, offered him a very costly Ratna-Kambala (Shawl) with which he came to the Upāśraya. Kṛiṣṇa Sūri came to know about it, called him, and said, It is not proper for a Sādhu to accept such a gift." He tore it to pieces and distributed them amongst the Sādhus so that they might use them as outer coverings of Rajoharaṇas. Śivabhūti felt insulted. He awaited opportunity to take revenge!

Once, while Kṛiṣṇa Sūri was preaching them about the

Jina-Kalpī-Sādhus and their modes of living he told them that it was impossible to act according to that sect and hence the sect had come to an end. Śivabhūti objected and said, "We are also sādhus and we act according to those principles!" Ācārya replied calmly, Jina-kalpa has come to an end after the Nirvāṇa (obtaining of Eternal-Bliss) of Ārya Jambū Swāmi. Besides it is impossible to follow it in these days!"

"How—by what authority do you say that it has come to an end? Well! I can easily follow it" replied the student with great anguish. Ācārya tried to calm him; told him that even Tirthaṅkaras never remained naked even in solitary places, and that every one of them had left this world also with clothes on. But unfortunately he was not convinced. Then, he put off all his clothes, threw them away, and went into the garden for meditation. Śivabhūti's sister who also was a Sādhvī followed her brother. They both began to wander in that naked condition. Once when they were wandering in a city to fetch food, they were marked by a prostitute. The prostitute thought:—"People will treat us indifferently if such attractive sādhis (nuns) will wander in such a condition!" So she threw over her body a Sāri-(a garment). Śivabhūti tried his level best to establish his own sect. He got two Śiṣyas (Pupils) named Kaundīlaya and Kaśṭhavīra and these in succession became more and more flourishing.

According to some, the Digambara sect started after the name of a Muni named Sahasamala. In that sect also flourished many learned men who created literature of their own. The sect came to be after 609 years of Vira-Nirvaṇa. To day, Digambara Sādhus are rarely seen and are few in numbers when compared to Śvetāmbara-Sādhus. Originally there was a very little difference between the principles of Śvetāmbara and Digambara sects. But as time passed, it went on increasing and now in nearly about 84 matters, the difference prevails. The following are the prominent ones:—

- (1) The Śvetāmbaras believe that the 12th Aṅga-Dr̥iṭivāda from the "Dvādaśāṅgī" composed by Sudhararmā Śwāmī is totally separated; while the Digambaras believe that whole "Dvādaśāṅgī" is lost, and instead of it they consider Dhavala, Mahādhavala, Jayadhavala, and Gomattasāra as Āgama-rūpa.
- (2) Śvetāmbaras think it a necessity to use clothes, vessels etc. for maintaining cārītradharmā while Digambaras do not believe in it.
- (3) Śvetāmbaras fetch Goḍari from different houses; while Digambaras dine at the house of one Śrāvaka only, and call it as Bhāmari.
- (4) According to Śvetāmbaras, Liberation is possible in the cases of both the types of Sādhus—those with clothes and those without them; while according to Digambaras it is only possible in the case of those without clothes.
- (5) Śvetāmbaras believe that a woman also is equally fit for Liberation just as a man; while Digambaras do not believe it.
- (6) According to Śvetāmbaras even a Kēvalī can take his food; while Digambaras do not believe in it.
- (7) Śvetāmbar-Sādhus keep Rajoharṇas; while Digambara-Ones keep peacock-feathers.
- (8) Śvetāmbaras accept anniversary-gifts of Tīrthaṅkaras; while Digambaras avoid it.
- (9) According to Śvetāmbaras, the mother of a Tīrthaṅkaras gets fourteen dreams; while according to Digambaras she gets sixteen.
- (10) Śvetāmbaras believe in 9 Padas of Navakāra, while Digambaras believe in 5 Padas only.

- (11) The Śvetāmbaras worship the Jina-Idol adorned by garments Āṅgī, eyes etc. and a piece of cloth tied strongly round the loins, while the Digambara's Idol is devoid of any thing of such sort.
- (12) Śvetāmbaras accept Jiva-Jivādi-nine elements; while Digambaras believe in only seven elements.
- (13) Śvetāmbaras believe in 64 Indras, while Digambaras believes in 100 ones.
- (14) Śvetāmbaras believe that Rśabha Déva had done four Muṣṭi-Loca, while Digambaras believe it to be five.
- (15) Śvetāmbara-Sādhus put on white garments; while Digambara Sādhus are naked.

These are only few matters of differances between the two.

NO. 15 ŚRĪ CANDRASŪRI

Grahasṭha Vāsa (The life as a house-holder)37 years :
Vratā-Paryāya30 years :

(Ordinary Vrata Paryāya 7 yrs.,
and Yuga-Pradhāna ... 23 yrs.,)

On the whole life—time 67 years :
Acquiring Eternal—Bliss Mahāvira S. 643
Lineage (Gotra): Sallahada.*

In Soparaka Nagara, there lived Dhanadatta Śēṭha and Īsvārī, his wife, who had four sons named Nagendra, Nirvrutti, Candra and Vidyādhara. In times of Vajra-Swami there prevailed a severe famine which lasted for twelve years. In spite of spending a lot of money, people were not able to obtain food.

Vajraséna came there, and went for Goḥarī (food) to the house of Ísvarī who had on that very day determined to add some poison to the Lakṣapāka and to court death. Vajraséna consoled her and told her, "My Guruji hās told me that as soon as I shall see you adding the poison, the period of starvation would be over and a period of abundance would begin. So sleep patient." And to her wonder, words proved to be true; as, just on the next day anchored their ships fully loaded with corn! And then the days of famine were over! Ísvarī and all other family members became highly attracted towards Jaina—Dharma, and she—with all her four sons took up Dikṣā. From the four sons started four different lineages (Gaṇa). As Candra was comparatively more prominent and thinking that his lineage would last longer, Vajraséna Sūri appointed him on his own seat. Candra Sūri became somewhat Nyūna-Ḍaṣa Pūrva—dhārī. From him started Nirgrantha's third lineage named Candra-Gaccha. In it had floudished many majestic souls. Even todāy, the name of candra-kula is taken at the time of the ceremony of Dik ā.

After preserving a complete restraint for 37 years, he obtained Eternal-Bliss, after 643 years of Vira-Nirvāṇa.

No. 16 ŚRĪ SĀMANTABHADRASURI

He possessed the knowledge of Pūrvagata-Śrūta. Besides his studies, his observance of the rules of proper conduct was also very strict. He lived and wandered most disinterestedly and mostly used to stay in a forest, a temple of a yakṣa etc. He was the Nirgrantha-cūḍāmaṇi. His alienation of the affections from worldly pleasures was of the highest type. As he used to dwell in a forest, people called him the forest-dweller-(Vanavāsi.) From him, started the fourth name—"Vanavāsi-Gaccha" of 'Nirgantha-Gaccha.'

On Logic he has written a big volume named “Āptā-Mīmāṃsā.” Besides “Uktya—nuśāsana,” “Svayambhū-Stotra,” “Jina-Stuti-ṣataka” etc. are also his works. He had composed “Āptā-Mīmāṃsā” for his own student Vṛddhadēva Sūri.

Just before his times, Jaina Dharma was divided into two parts—Śvetāmbara sect and Digambara-Sect. He left no stone unturned to reunite them, but did not succeed. That is why, even Digambaras respect him.

The Digambaras maintain that he belonged to their own Āmnāya; but no authoritative evidence is available about it.

सत्तरसं बुद्धदेवो १७ सूरिपज्जोअणो अढारसमो १८ ।

एगुणवीसइ इमो सुरो सिरिमाणदेवगुरू १९ ॥ ७ ॥

Sattarasa Vuddha-dēvo 17, Sūri Pajjoaṇo aḍhārasamo 18
Eguṇavisai imo sūri sirimāṇadēvagurū 19

तत्पट्टे श्रीवृद्धदेवसूरिः ।

तत्पट्टे श्रीप्रद्योतनसूरिः ।

तत्पट्टे श्रीमानदेवसूरिः ।

Tatpatté Śrī Vṛddhadēva Sūri

Tatpatté Śrī Pradyotana Sūri

Tatpatté Śrī Māndēva Sūri

Vṛddha-dēva Sūri was the seventeenth

Paṭṭadhara; Pradyotana Sūri was the eighteenth and Śrī Mānadēva Sūri was the nineteenth Paṭṭadhara.

The meaning of the Vyākhyā:—On the seat of Sāmanta Bhadra Sūri, Vṛddhadēva Sūri became the 17th Paṭṭadhara. His name was Dēvasūri, but as he was old he was known by the name of Vṛddhadēvasūri. He did the Pratiṣṭhā (the summoning of a divinity into a new image and the establishing of it) in the Jina-temple which was built by Nāhaḍa-Mantri in Koranṭaka after 515 years of Mahāvira-Nirvāṇa.

After 670 years of Mahāvira-Nirvāṇa Śrī Jajjaga Sūri did the Pratiṣṭhā of the idol of Śrī Mahāvira Swāmī in the new temple built in Satyapura by Nāhaḍa-Mantri.

On the seat of Vṛddhadēva Sūri; Pradyotana Sūri became the 18th Paṭṭadhara.

After Śrī Pradyotana Sūri came on his seat Mānadēva Sūri as the 19th Paṭṭadhara. While the ceremony of offering the Sūri-Pada (the title of a ' Sūri ') was going on, the Goddess of Speech (Saraswatī), as well as, the Goddess of Wealth (Laksmī) was seen seated on his shoulders. The Guru marked it, and thinking that it would be hard for him to preserve his cāritra (proper conduct) he became dejected. Mānadēva Sūri, who marked the change of his guru's face, took an oath to abandon any kind of food (Bhikṣā) from Śrāvakas as well as all the six Vigayas. Due to the observance of such severe penance, four Goddesses named Padmā,* Jayā, Vijayā and Aparājnā used to stay close to him. Once, in the city of Nāḍola he was seated, surrounded by all those four goddesses; some Śrāvaka saw him and called in question his character. Later on the goddesses punished him.

NO. 17 ŚRĪ VRDDHADEVASŪRI AND NO. 18 ŚRĪ PRADYOTANASŪRI

In Koraṇṭaka (Modern Koraṭā near Śivagaṇja) there dwelt Nāhaḍa Mantrī and his brother Sālīga. From the preachings of Devasūri they became attracted towards Jain Dharma; and in their hearts arose firm faith for it. On the 9th day of the bright half of the month of Āso, Nāhaḍa went to the Guruji and asked him whether it was advisable for him to offer as a sacrifice to the Goddess Cāmuṇḍā a bull as he desired to do it. The Guruji advised him to be away from such ghastly deeds of violence.

On that very night the Guruji—by his supernaturad powers summoned the Goddess Cāmuṇḍā and said.—Think of your former life ! Such improper conduct is not in keeping with your former deeds. You were, in your former birth, the wife of

* " Laghushānti " mentions the name of Ajitā also,

Dhana-Śrēsthī. Once, when on the 5th day of the month you had fasted, you were going with all your new clothes to the temple leaving your son at home. But your son—crying for you, began to run after you. At that time, a bull, passing by you, was frightened by your shining attires and he ran wildly and your son was stumbled down. Unfortunately he atonce died. You also could not survive the shock and died by heart-collapse; and became the Goddess named Cāmuṇḍā. Do you think it proper to take revenge of your former life, by thus, pitilessly slaughtering the innocent creatures like bulls? So remember your former birth, and refrain from doing such sinful deeds of violence!” Though this was the most proper advice she did not take it to heart and replied, “I shll do as I like!” Atlast Guruji told Nāhaḍa Mantri to be away from slaughtering the bull before her. He did so, and then by the advice of Guruji, he built 72 Jina-Mandiras the pratiśthā of which was done by Vṛddhadēva-Sūri in the city of Koraṇṭesvara after 595 years of Śrī Vīra Nirvāṇa. Though his name was Dēva Sūri, he became wellknown by the name of Vṛddhadēva Sūri as he was Vṛddha (aged).

In. Mānadēvā Sūri-Prabandha of Prabhāvaka-caritra this Vṛddhadēva Sūri is mentioned as the first caityavāsī. He was managing one caitya but after Sarvadeva's Pratibodha (praching), he left it.

If this is true, it clearly shows that even in the second century of Vikrama, caityavāsa was prevalent, though Paṭṭāvalies mention that it became prevalent in Veer Samvat 882 (Vikram S.S. 412). But that indicates that at that time caityavāsis must be very great in number and very popular.

He appointed Pradyotana Sūri on his seat.

Very little is known about Pradyoiana Sūri. In “Vīra-Vaṁśāvalī” there is a reference that in the city of Ajmara he had done Pratiśthā of the Bimba of Rś'abha Prabhu, besides, he had done pratiśthā in also Yaśavasahi which was built by Dhanapati in Suvarṇa Giri.

Only this much is known about both these Paṭṭadharas.

NO. 19 ŚRĪ MĀNADĒVASŪRI.

In Nāḍola there lived Dhanésvara—a very wellknown merchant who had a wife named Dhāriṇī and a brilliant son named Mānadéva. Once, while travelling, Pradyotana Sūri came to that city. Mānadéva was deeply affected by his extra-ordinary preachings. Then, he could realise the transitoriness of this world, and he determined firmly to win over his own internal enemies.

He requested Guruji Mahārāja to offer him pravrajyā (Dikṣā). His parents also with heavy hearts gave him their consent. So at an auspicious time he was given Dikṣā. Then, began his period of severe penance. What is impossible to attain for one who has got sharp intelligence? In a very short time he studied all the eleven Aṅgas and acquired proficiency in Mūlasūtras and Chéda Sūtras also. As he turned out to be so brilliant, Guruji offered to him Sūri-Pada. At the time of the ceremony of offering it he saw on his shoulder two goddesses Saraswati and Lakṣmi; So, he became a little dejected. He thought that due to their attraction he would-perhaps not be able to observe proper conduct. This shrewd student marked out the change on the face of his teacher, and took up a vow to abandon all food from the devout Śravakas and all sorts of Vikruti-Vigayas for ever.

Due to the prowess of his penance and constant observance of celibacy, four Goddesses-Jayā, Vijayā, Aparāṇita and Padmā used to dwell near him and used to visit him daily for salutation. As time passed on Mānadéva Sūri became well known over the whole world.

At this time, Takṣasila-city was known as the centre of Jaina-Dharma. About 500 caityas adorned the city. Unfortunately an epidemic broke out on account of which many men began to die daily. Doctors and medicine proved a failure. Nothing but affliction and miseries were seen every where. The cemetery was overcrowded by corpses and an offensive smell was incessantly coming from it.

As this time, some of the *srāvakas* held a meeting in a *caitya*. “Was there no *Āpardi-yakṣa*, no *Ambā-Dēvī*, no *Brahma-Śānti* or *yakṣarāja* to protect them?”—They thought They were baffled-puzzled. When they had lost almost all their hopes, there arose before them *Sāsana-devi* and said, “The great *vyantaras* of the *Mlecchas* have removed all the goddesses-and demigods. So how can they help you? Besides, this city is destined to be destroyed at the hands of the *Turks* after three years! Yet I am showing you a way to escape this calamity. If you adopt it, the *Śrī-Saṅgha* may be protected. In *Nāḍola-city* there is *Mānadēva Sūri*. Go there, wash his feet and sprinkle water over the area of calamity, and soon it will be over. But then, when the calamity is over, you should leave the city and go away elsewhere!” So saying, she disappeared.

All the *Śrāvakas* unānimsously sent *Viradatta* to *Nāḍola* with a letter of request written to *Mānadēva Sūri*. *Viradatta* came to the city and went to the *Upāśraya*. When he entered it *Mānadēva Sūri*—seated in the *Paryāṅka*—Position—was in deep meditation with his eyes fixed on the top of his nose, and *Jayā* and *Vijayā*—the two goddesses also were sitting in one corner—waiting for salutation. *Viradatta* entered the room and was shocked to see the sight—the two unknown females sitting in a corner!! His mind became full of doubts. He thought, “It is noon time, the place is solitary, and the presence of these women!! Really *Sāsandēvī* has cheated us! It seems that the *Guruji* is pretending to meditate,—as he must have seen coming!” He went out, and sat out—side till the *Guruji* finished his meditation. When he went again before him he saluted him immodestly. The goddesses were enraged and punished him, there and then, and tied him with a rope. Then, the *Guruji* showed pity and he was released. The goddesses said to him, “O sinful person? Were you not ashamed to call in question the character of his holiness—the *Guru Mahārāja*? Did you not mark that we are goddesses? Our sight is devoid of *nimeśa*, (twitching), our feet never touch the ground,

and our garlands are ever fresh-could you not mark even these signs?" Such words made him ashamed, and he repeatedly begged their pardon for his ill-behaviour. He also told them the reason of his going there.

The Guru-Mahārāja replied, "I shall surely carry out the request of the Śrī Saṅgha and try to remove your calamity. But without the permission of the Śrī-Saṅgha of this place, I cannot come there. And the Śrī-Saṅgha-heré-consists of these two goddesses also. They do not wish that I should visit Takṣaśilā. So, go to your place which contains the verses (Mantras) on Śrī Pārśva Nātha-Prabhu-verses which were suggested by these two goddesses-and which were formerly published by Kamaṭha! And by chanting them the calamity would be over!" Viradatta went to Takṣaśilā and by doing as he was directed, the calamity was ended. He has also composed a stotra called "Tijayapahutta" for avoiding any sort of annoyance from the Vyantaras. Besides, he also tried to widen Jainism by converting many people to the religion. "The author of the "Vira-Vaṁśāvali" writes, "He wandered through Ucca-Nāgara (a part of Takṣaśilā), Dérāgājikhāna, Derāula-and many other places and preached the Sodhā-Princes, who then became Osavāla."

After three years, the city was destroyed by Turks. Even today, while digging, are found many Jaina-Bimbas of stone and silver. He toiled to serve the Śāsana in many ways. Appointed Mānatunga Sūri on his seat. And dying a most worthy death upon Ġirināra, he aquired an honourable seat in heaven.

सिरिमाणतुंगसूरी २० वीसइमो एगवीस सिरिवीरो २१ ।

बावीसो जयदेवो २२ देवाणंदो य तेवीसो २३ ॥ ८ ॥

Siri Mānatunga Sūri 20 visaimo, egavīsa siri Vīro 21.

Bāvīso Jayadévo 22 Dēvāṇando ya tévīso 23 ॥ 8 ॥

२० तत्पट्टे श्रीमानुतुंगसूरिः ।

२१ तत्पट्टे श्रीवीरसूरिः ।

२२ तत्पट्टे श्रीजयदेवसूरिः ।

२३ तत्पट्टे श्रीदेवानंदसूरिः ।

20 Tatpatté Śrī Mānatuṅga Sūri

21 Tatpatté Śrī Vira Sūri

22 Tatpatté Śrī Jayadéva Sūri

23 Tatpatté Śrī Dévānanda Sūri.

The meaning of the Gāthā:—On his seat, Mānatuṅga Sūri became the 20th Paṭṭadhara. Then Śrī Virasūri, on his seat came Jayadéva Sūri, and then Śrī Dévānanda Sūri became the 23rd Paṭṭa dhara. 8

The meaning of the Vyākhyā:—Mānatuṅga Sūri came on the seat of Mānadéva Sūri as the 20th Paṭṭadhara. He composed the ' Bhaktāmara-Stotra ' and gave ' Pratiḥodha to the king who was highly astonished by the works of Bāṇa and Mayūra. He conquered Nāgarāja also by composing " Bhaya-Hara-Stava " (Namiūṇa). Besides, he composed " Bhakti Bhara " and many other Stavanas. In Prabhāvaka caritra first is written the life of Mānatuṅga Sūri and then is written the biography of Mānadéva Sūri, the student of Dévasūri's Śiṣya Pradyotana Sūri. But it is evident that in Prabhāvaka caritra the biographies of different Prabhāvakas are not arranged in proper order of precedence.

Vira Sūri became the 21st Paṭṭadhara on the seat of Mānatuṅga Sūri. He did the Pratiṣṭhā of Śrī NamiNātha Bhagavāna in the city of Nāgapura in Vira Samvat 770, i. e. in v.s. 300. That-is-why, it is said that—

Śrī Virācārya who was lucky enough to perform the Pratiṣṭhā of NamiNātha-the God of the Jains (Jineśvara). He flourished after 300 years of Vikrama.

After Vira Sūri, Jayadéva Sūri became the 22nd Paṭṭadhara.

On the seat of Jayadēva Sūri came Dēvānanda Sūri as the 23rd Paṭṭadhara. During this period, after 845 years of Vira-Nirvāṇa, the Vallabhī (lineage) was destroyed, from 882 Caityavāsa started, and from 886 started Brahma-Dīpikā Sākhā.

NO. 20 ŚRĪ MANATUNGA SŪRĪ*

In Vārāṇasi, the capital of Śrī Harsadēva, there lived a merchant named Dhana Dēva who had a worthy son named Mānatunga.

Mānatunga, luckily came in contact with Digambara-Ācāryas. As time passed on, he got more and more faith for the Digambara-Sect and declared his intention to take up Dīkṣā. With his parent's permission he accepted Dīkṣā from a Munīśvara named Cārukīrti. From then, he was called Mahākīrti. He became thoroughly acquainted with all the Digambara-beliefs that a woman is not worthy of Mokṣa (Liberation), a Kēvali cannot take food etc. He one by one studied all the 32 Āgamas and used to keep a wooden-water-pot (Kamaṇḍala) as well as a bunch of peacock-feathers

In the same town was living his brother-in-law (his sister's husband) named Lakṣmīdhara who was a staunch adherent of Śwetāmbara-Āmanyāya. Once without invitation Mahākīrti visited his place with the intention of getting food. As he used to keep his water-pot always filled, germs were created in it. His sister marked it. Thinking to draw his attention towards such carelessness, she said, "Compassion over all the beings is, O Brother! the basis of all religions! This carelessness of yours, causes the destruction of so many

* Some scholars do not accept this Mānatunga Sūri to be the author of Bhakāmara stostra etc. According to them Mānatunga Sūri who flourished in the 7th Century of Vikramaera is the author of the work. So, this should be considered as a matter of difference of opinions.

germs! Just to avoid all kinds of Parigrahas (belongings) you say-you have abandoned to put on even clothes. But let me ask you whether to keep this water-pot is a 'Parigraha' or not !” Then, she informed him of all the “ Kriyā-kalāpas ” of a Śwētāmbara; hearing which Mahākīrti said, “ But tell me-how can I come across such a great soul ?” His sister replied, “ He is soon to come from Madhya-Pradeśa. I shall arrange for your interview with him. ” Then, she cheerfully offered him food.

Then, after a short period, Jinasiṅha Sūri* came there, By the contact with his holiness he came to know the Truth. He again took Śvētāmbarī-Dīkṣā from him, and by constant practice of penance he thoroughly acquainted himself with all the Aṅga-upāṅgas.

In that very city lived a scholar named Mayūra who had a highly intelligent daughter whom he had given in marriage to a poet named Bāṇa. Then, by his influence he was offered a service in the state, and thus, they were quite happy. But once, Bāṇa had a quarrel with his wife who at once left home and went to her parent's house. Bāṇa also went there, and tried to convince her, but she was too obstinate to be convinced. Then, he tried to please her by composing a verse of her praise in which he used the word “ सुधु ” (‘ Subhru ’) which Mayūra, who was sitting in the neighbouring-room and was hearing the whole discussion, heard it. He had become tired of the whole quarrel, and sarcastically suggested, “ Use the word “ चंडी ” (“ Caṇḍī ”) instead of “ सुधु ” (“ Subhru ”) ! ” These words abashed her. Her father's words were too harsh to bear. She lost her temper, and cursed him. “ Be you afflicted with leprosy ! ” saying so, she went back to her husband's.

— The curse proved to be true, and Mayūra began to repent for his words. He stopped visiting even the royal court. The

* Though, “ Prabhāvaka Caritra ” has mentioned this name, really speaking it ought to be Mānadēva Suri.

king came to know about this incident and called for him. Just to obey the command of the king, he had to visit the court ! There was no other go ! With aching heart, he entered the royal-hall where formerly he was greeted and honoured by all. Now the same hall seemed to mock at him ! So, after returning home he determined that it was better to pass away the rest of his life in worshipping some God so that he may regain his lost health and form, rather than to suffer such humiliations. Then, he began worshipping Sūryadēva (The Sun) who became pleased by his adoration and made him handsome again. Then, he visited the royal court and told the king what had happened. The king was pleased with him and appreciated his talents. Bāṇa who was there, said to the king, “ What is there to be appreciated ? My lord ! God is always gracious ! ” The king answered “ Don't you envy him ! ” Bāṇa was agitated by the reply and declared loudly, “ Even if you cut off my hands and legs and throw me behind the temple of Goddess Caṇḍikā, I am sure, I will come before you here with both those limbs unhurt ! ” Mayūra showed compassion and requested the king not to do anything of that sort; but the king desirous of measuring his prowess took up the challenge and did accordingly. Bāṇa also prayed to the Goddess so devoutly that, at last, she was pleased and restored him his hurt limbs.

The king also honoured him; but thence-foorth, Bāṇa and Mayūra began to envy each other. So, the king, once, called both of them and told them to go to Kāśmīra and decide there who was superior to whom. Both of them agreed and went to Kāśmīra. Both of them did severe penance and pleased the Goddess who appeared before them and just to solve the question—who was superior to whom—asked them to solve the riddle: “ शतचंद्रं नभस्तलम् । ” Both of them could solve it, but Bāṇa did it at once, so he was declared to be victorious. Then both of them returned to their native place. The king welcomed them.

Once, while talking, the king said to his ministrer, “ The

Brāhmins are ever victorious ! I don't think there are men of such prowess in any other Darśana !” Hearing this, the minister told the king of the wonderful prowess of Mānatuṅga Sūri. The king told him to invite him. Then Mānatuṅga Sūri was requested and consequently he came to the court. The king described to him the powers of Bāṇa and Mayūra and requested him to show them miracle if at all he had any prowess of such sort. Sūriji replied, “ We have no anxiety of sons and daughters; nor are we at all desirous of wealth or corn, so that we may have to flatter kings !! But to do ‘ Sāsaṇa-prabhāvanā ’ is our duty ! ” The king at once ordered to put fetters on all over his body and to imprison him in a dark dungeon. As soon as the order was issued it was carried out: he was bound by an iron fetter made of 44 chains and was pushed in a dungeon where there was nothing but thick darkness.

But to Māna-tuṅga Sūri this was but a trifling thing.

With perfect concentration he began to compose one by one the verses of “ Bhaktāmara Stotra.” As he began to utter verses, the chain also was one by one broken. At last, when he finished the last-44th-verse even the last one was broken to pieces and the doors of the prison were opened. Sūriji came out, went before the king, and offered blessings to him. The king praised his prowess fully, and added, “ Bāṇa and Mayūra are also scholars but they are vain and envy each-other. You are completely free from all such vices. I am greatly satisfied to get this opportunity to see such a great soul like you.” Guruji advised him to keep firm faith in Jina-Dharma, and left the place. “Bhaktāmara Stotra,” composed by Mānatuṅga Sūri, is up to this day very well known.

Due to the influence of former deeds, Guruji got delirium-disease. He prayed to Dharaṇendra and asked his permission to fast. Dharaṇendra, appearing before him, said, “ Still your life-time is not ended. Besides, you are going to be the redeemer of many people ! So, give up the idea of fasting (‘ anasana ’).”

Then, he taught him a verse of incantation—composed of 18 words—by the mere chanting of which many diseases were cured. With the help of those 18 words, Sūriji composed “Bhaya-hara-stotra” which is up to this day well known. With the use of the same, his disease was completely cured. Then after wandering over many a region, redeeming many people, creating many talented scholars, and fasting unto death he acquired heaven.

No. 21 Vira Sūri, 22 Jayadēva Sūri, 23 Dēvānanda Sūri.

In Mahāvira-Saṁvata 770*—i.e. Vikram's 300—Vira Sūri had done ‘Pratiśṭhā’ of Nami Nātha in Nāgapura. And his fame was spread in all the directions. The biographies of two Virasūris are given in “Prabhāvaka-Caritra,” but they must be considered as quite different from this Paṭṭadhara.

Jayadēva Sūri came to the seat of Vira Sūri. About him also, very little is known. “Vira-Vaṁśāvali” informs that this JayadēvaSūri has established the idol of Padma-Prabhu (God) and the Goddess Padmāvati on the peak of the mountain Raṇata bhamara. Besides, while travelling through Thalēci (Marudhara) converted Bhāṭi-kṣatriyas to Jainism by the power of his preaching.

On the seat of Jayadēva Sūri came Dēvānanda Sūri whose biography is not at all known. During his time, three notable things happened: (1) In Vira-Nirvāṇa 845 Vallabhī (lineage) was destroyed; (2) V. N. 882 Caitya-Sṭhiti became prevalent, and (3) In V N 886 was created Brahma-Dīpikā-ākḥā.

The Destruction of Vallabhī

Thrice it was attacked, but was never destroyed wholly. First in V.N. 845 it was destroyed by the attacks of Turks of

* It must be 870.

Gazani. During that period of disturbance, the Jaina Idols were carried away and protected in Bhilamāla etc. At this time, Gandharava-vādī-Vétāla Shānti Sūri had protected the Saṅgha

Caitya—Sthiti :

Due to the strictness that was observed in the conduct of a Jaina-monk, some of them (sādhūs) had become slack in performing their duties and consequently they began to stay in Caityas. Thus slowly began the practice of Caitya-vāsa and after V.N.832 it became a firmly established custom; and it is from then, that it is so much prevalent. Śrīmān Hari-bhadraSūri and many other able Ācāryas had drawn the attention of the people towards this looseness of observance of rules of proper conduct, and with all their might had raised an objection to the spreading of the evil. The Caityavāsīs, as they used to reside in Caityas, used the Caitya's wealth for their personal purposes, used to put on even coloured or scented clothes, used to eat food fetched by nuns, hoarding money, kept long hairs, enjoyed tasty dishes, used sacitta water, as well as, all the fruits and flowers, sell Jina Idols etc. and used to behave in such a way as would be blot on the Jaina-Śāsana.

The Creation of Brahma-dīpikā Sākhā

Once while travelling, Ārya Samita Sūri (the maternal uncle of Vajra Swāmī) came to the country of Ābhīra. There were two rivers named Kriṣṇā and Pūrṇā near Acalapura. Between the two rivers, was situated a beautiful island called Brahma. An ascetic named Déva Śarmā and his 499 followers (śiṣyas) were staying over the land and trying for the realisation of Supreme Knowledge (Brahma-Jñāna). One of them, with an aim to be famous, used to walk over the river after

besmearing his feet with a medicinal paste, cross it (the river) and visit Acalapura daily. The people were struck with wonder and used to invite him for dinner. He began to discuss whether there could be anybody with such a prowess in Jainas-Śāsana. While such discussions were going on in the city, once, Ārya SamitaSūri came there. By the power of his supreme imagination he came to know about the intention of that ascetic for performing such a miracle; and hence, he ordered one of his devotees-a Śrāvaka to invite the fellow for dinner. Before sitting for dinner, he managed to wash his feet with hot water. As soon as they were washed, that paste was removed. When the ascetic, after his dinner, went back and and approachad the bank of the river, he was puzzled. Yet for the sake of maintaining his own position, he began to walk over the surface of the water. Just after a short distance he began to sink down. The Guruji, chanting some verses threw a vāsakṣépa, and thus the water gave way to the sinking man. Thus, he was saved by the Guru. The ascetic felt ashamed and the people were made tongue-tied by the supreme power of Ārya Samita Sūri. Then Guruji visited the Brahma dvīpa and after preaching the 500 ascetics he converted them into Jainism. As he dwelt in Brahmadvīpa, from that name started the Sākhā which was known as "Brahmadvīpikā."

CHAPTER IV

चञ्चवीसो सिरिविक्रम २४, नरसिंहो पञ्चवीसो २५ छव्वीसो ।
सूरिसमुद्द २६ सत्ता-वीसो सिरिमाणदेवगुरु २७ ॥ ९ ॥

Caurvīso Siri Vikrama 24 Narasiṅho pañcaviṣo 25 chaviṣo
Sūri Samudda 26, Sattāviṣo Siri Māṇadēva Guru.

२४ तत्पट्टे श्री विक्रमसूरिः ।
२५ तत्पट्टे श्री नरसिंहसूरिः ।
२६ तत्पट्टे श्री समुद्रसूरिः ।
२७ तत्पट्टे श्री मानदेवसूरिः ।

24 Tatpatté Śrī Vikrama Sūri
25 Tatpatté Śrī Narasiṅha Sūri
26 Tatpatté Śrī Samudra Sūri
27 Tatpatté Śrī Māna-dēva Sūri

The meaning of the Vyākhyā:—On the seat of Devānanda-Sūri came Śrī Vikrama Sūri as the 24th Paṭṭadhara.

Narasiṅha Sūri became the 25th Paṭṭadhara on the seat of Vikrama Sūri. This Narasiṅha Sūri was well-versed in all the Siddhāntas; and by the power of his speech and style of preaching he had convinced a yakṣa to abandon the use of flesh.

Śrī Samudra Sūri became the 26th paṭṭadhara on the seat of Narasiṅha Sūri.

Śrī Samudra Sūri—the gem amongst the talented, who was born in the royal-family of Kṣomāṇa had the greatest influence and command over the Gaccha. Besides, in the pilgrimage of Śrī Nāgahruda—worthy for even Dharaṇendra's salutation,—he won over Digambaras and became famous.

On the seat of Śrī Samudra Sūri, Śrī Mānadēva Sūri (II) became the 27th Paṭṭadhara. About this second Mānadēva Sūri it is said that—

‘Śrī Mānadēva Sūri,—the friend of Śrī Haribhadra Sūri who was an ocean of knowledge, became a most prominent Ācārya who by the power of his penance had—reacquired from the mouth of the Goddess Ambikā, the holy Sūri-Mantra which was up till then forgotten.’

After 1000 years of Śrī Vira-Paramātmā flourished Satyamitra, and after that the PūrvaJñāna was destroyed.

In the interval of Śrī Vajrasēna and Satyamitra's time flourished six Yuga-Pradhānas named 1 Nāga-hastī, 2 Rēvati-mitrā, 3 Bhahmadvīpa, 4 Nāgārjuna, 5 Bhūtadinna, and 6 Kāla-kācārya. Amongst these, was Kālakācārya who was saluted even by Indra, who had taken prominent part in composing ‘Anuyoga’ (in separating the four ‘Anuyogas’) and who, in the year 993 after Śrī Vira-Paramātmā, observed the Paryuṣaṇā-Parva (holy-day) on the 4th day of the month instead of the 5th. In the year 1055 after V. N. i. e. in V. S. 585 Śrī Haribhadra Sūri—the son of Yākinimahattarā, left this world and acquired heaven. In V. N. S. 1115 Yuga-Pradhāna Śrī Jinabhadra Gaṇi acquired a seat in heaven. The “Paṭṭāvali” notes that this Haribhadra Sūri—referred to above should be considered as quite different from one (another) who had written a commentary on “Dhyāna Śataka” and other works of Śrī Jinabhadra Sūri, referred to above. But as that Jinabhadra Sūri lived for 104 years, there is very little doubt about his existence even in the times of Śrī Haribhadra Sūri.

No. 24 Śrī Vikrama Sūri, 25 Śrī Narasiṅha Sūri,
No. 26 Śrī Śamudra Sūri, and 27 Śrī Mānadēva Sūri

On the seat of Dēvānanda Sūri came Śrī Vikrama Sūri who mainly travelled through Gujarāta. In the city of Kharāsaḍi, situated on the bank of the river Saraswatī, he fasted for 24 days after which the Goddess Saraswatī, became pleased, she appeared before him and a dry big tree was made to bear new

leaves! Sūriji also had done much in increasing new converts. He wandered in Dhārādhāra-territory and converted Paramāra-Ksatriyas of the place into Jainism. His knowledge of sciences was immeasurable !

On his seat, came Śrī Narasiṅha Sūri. He was a gigantic personality and his power of preaching was very pleasing. In Narasiṅhapura, he preached a yaksa—a flesh-eater—and stopped him from accepting as an offering slaughtering of a bull before him. He preached Khomāṇa royal family and converted them to Jainism. Samudragupta who afterwards became his Paṭṭadhara was from the same family.

Samudra Sūri also became as brilliant as his Guru. He possessed the martial lustre and also the power of penance. He wandered in Aṇahīlapaṭṭan, Bāhaḍamera, Koṭaḍā etc. tried to serve the Jinaśāsana, preached the Goddess Cāmuṇḍā, and showed her his prowess. At this time, Digambaras were becoming more and more prominent. Samudra Sūri vanquished a Digambara-Paṇḍita (Ācārya), became well known, and served the Śvetāmbara sect. Nāgahruda Tīrtha (pilgrimage) which the Digambaras desired to possess was kept under the possession of Śvetāmbaras by his power of discussion.

On his seat, came Śrī Mānadēva Sūri (the second). He was also most worthy. Once, due to the unstableness of his mind he forgot the 'Sūri-Mantra.' He repented for it. Went to Gīrīnāra-mountain, fasted for two months, and pleased the Goddess Ambikā, who, then, appeared before him and asked him the reason of such severe penance. Having come to know about it, she asked the Goddess Vijayādēvī, and offered the "Sūri-Mantra" to him. He was a friend of Haribhadra Sūri, the son of Yākināmahattarā.

Yugapradhāna Nāgārjuna:

Vallabhi-Vācanā was done under the presidentship of Nāgārjuna, and hence he became more famous. Vallabhi-Vācanā is also called "Nāgārjuna's Vācanā." "Vācanā" is a technical word meaning 'the teaching.' There are so many types of Vācanas; but these are notable: (1) Pāṭaliputrī-Vācanā which prevailed in the year 160 After V. N. in the times of BhadrabāhuSwāmī, (2) Māthurī-Vācanā which was started by Skandilācārya and, (3) Vallabhi-Vācanā, which was started under the guidance of Nāgārjuna; the time, of the second one-Māthurī and the third one Vallabhi is the same.

Due to severe famine, the system of preserving the knowledge merely by hearing from generation to generation (Śruta-paramparā) was destroyed. Most able Ācāryas also were not there to preserve it. Whatever little was remembered by some was also likely to be forgotten, due to the famine. Gaccha-Nāyakas also became anxious to preserve it. The grip of famine was also not ordinary. In those days of starvation when it was very difficult even to preserve whatever little knowledge that was left, who would think of acquiring new one? At last after the days of starvation were over, Ācārya SkandilāSūri in Mathurā, as well as, Nāgārjuna in Vallabhipura began to re-arrange all the available Śruta. Though both these contemporary Ācāryas were great scholars, unfortunately they differed from one another in certain matters after their Vācanās were ready. So, in both the Vācanā's certain difference of opinions prevailed. Afterwards when Dēvārdhī Gaṇi Kṣramāśramaṇa tried to compose (edit) Āgamas, he also took labours to remove this difference and keep only one Vācanā. According to the Vācanā of Skandilācārya, he wrote Siddhānta-Volumes; and in the portion of commentary, he wrote the difference of opinions and readings of Nāgārjuna's Vācanā—the references of which are available even today in the volumes of commentaries. In V. N. 899 Nāgārjuna acquired a seat in heaven. He was a proficient Ācārya.

Śrī Haribhadra Sūri:—

He was an honourable priest of Tītārī, the king of Cītoḍa-gaḍha. As he was wellversed in Vedānta and very talented, he had become vain. He used to tie round his waist, silken cloth to show that he had done it so with an intention that his belly may not burst open due to the heavy burden of the knowledge he had grasped. Thinking that there was none in the whole of Jambudvīpa—who could beat him, he used to keep a branch of roseapple-tree in his hand. Used to carry even a spade, dry grass and a net with him. In spite of all these, he had taken a vow to be the student of one who would win him over.

Once while he was engrossed in deep thinking, a servant from the king came to call him. He became ready and riding a vehicle that was ready to convey him, started to go to the court. On the way, he heard a great noise of the people. He peeped out, and saw that a mad elephant had created some havoc, and that was why people were running here and there to protect them-selves. He also jumped down and entered a neighbouring house to get shelter.

But lo ! It was a palatial Jina-temple ! Some abusive thoughts passed through his mind. He had hatred for Jainism; but to escape the danger he had to take shelter of the Jina-temple ! After the way was clear again, he came out and went away. On one hand his dislike towards Jainism was becoming more and more strong; on the other hand was destined quite a different thing for him !

Once at midnight, while, returning from the court and going home-wards, he was passing by the upāśraya where he heard some murmur. He stopped there and heard attentively. Some Jainā Sādhvī (nun) Yākinīmahattarā was uttering:—

चकीदुगं हरिपणगं, चकोण केसवो चको ।
केसव चकी केसव दु, चको केसव चको य ॥

Once he heard it...twice...thrice and repeatedly, Yet he could not understand ! His pride was wounded. He tried his level best to find out the meaning, but all his efforts were in vain !

He, atlast, approached the nun and said, " What was that Caka-Caka ' that you were uttering ? " She replied, " O Brother ! to an ignorant man it was ' caka caka ' -it may appear to be some meaningless words ! " The priest was puzzled. Meanwhile he was reminded of his vow. So he told her about it and requested her to accept him as her student. She nodded her head and added, " Nuns have no right to accept male-students. Besides I cannot tell you the meaning of that verse even ! " But he again informed her of his vow. So she led him before Ācārya Jinabhadra who conveyed the meaning and gave him Dīkṣā. And instead of Purohita-Haribhadra (Haribhadra-a priest) he became Muni-Haribhadra (Haribhadra-a Jaina-monk).

" A paper-kite, and the favourble wind ! What else is required then ?!" The talented fellow grasped up almost all the Jaina Scripures within a short period; and thinking him to be a most worthy person, Guruji handed over him the management of the whole Gaccha.

HaribhadraSūri had two nephews named Haṁsa and Paramahaṁsa who were proficient in warfare. They also followed him and became his students (śiṣyas). In a short period they became well-versed in the Darśana Sāstra, Grahmer, Literature etc. 'A good face needs no paint !'

At that time in Pūrva-Déśa, Bauddha-Dharma was in full swing. There were Great Universities and Gurukulas conducted by them. They were helped by the kings also. Haṁsa and Paramahaṁsa desired to visit the Universities and study there. They asked for their Guru's permission. The Guru looked into their destiny and thought it unadvisable to send them. Yet against his wish they started towards the east.

At last they reached Bhoṭa Déśa. As Jaina Sādhus were not admitted to a University, they put on a disguise of Bau-

ddha-Bhikṣu and got admission. By their sharp intellect, they finished their studies in a short time. Then, they began to note down arguments against the Bauddha philosophy. Unfortunately, once, two of the paper-sheets on which they had written such arguments were blown away by the wind and were found by the Kuṭapati (Principal). He read them and was astonished. He doubted that the writer must be no other than a Jaina Śramaṇa. But how to find him out of 15,000 students? Atlast he arranged a plan. Near the entrance of the kitchen he placed a Jaina-Idol and told everyone to kick it while passing by. Haṁsa and Paramahaṁsa were perplexed. They decided not to insult their god even at the cost of their lives. When their turn came, by drawing three lines crossways and three straight lines on the belly of the Idol and turning it into a Bauddha-Idol, they kicked it and passed away. The spies that were placed there marked it and informed the principal. Haṁsa and Paramahaṁsa also realised that it was fatal for them then even for a moment. They atonce took to their heels; but were followed by the king's army. They ran with all their might but atlast the army came nearer. Haṁsa saw the danger and suggested Paramahaṁsa to run away and get the shelter of Sūrapāla, the neighbouring king. Paramahaṁsa carried out the suggestion, and Haṁsa became prepared to face the whole army. He was a Sahasra-Yodhī (one who could fight singlehanded with one thousand soldiers at a time). But there were 1444 soldiers. How could he defy the whole army? His whole body was pierced through by the showers of arrows of the enemies, and atlast he tumbled down and died.

Paramahaṁsa reached Sūrapāla and reported to him the whole matter. In the meanwhile, the army also came there and requested Sūrapāla to hand over Paramahaṁsa their enemy, "Even at the cost of my life, I would not do it." replied the brave king. Atlast they decided to arrange for a debate. Accordingly it was held and Paramahaṁsa defeated the other party. So, he became free, and went to his Guru, Haribhadra Sūri.

The enemies tried to harass him even on his way, but they could not do any wrong to him.

The Guruji saw his student and embraced him effusively. But as he came to know about what had happened, he lost his temper. Paramhaṁsa also begged his pardon for going there against his desire and while reporting the whole matter he felt so much that he collapsed and died at once. Guru's temper then knew no bounds. He determined to take revenge.

With such determination, he went to the King Surapāla, thanked him for the valour that he had shown, and told him to arrange for a debate with the Bauddhas. Surapāla politely suggested to drop the idea, as it appeared to him that the Bauddhas were more talented; yet the Guru told him of his firm determination. So, an invitation was sent to the Bauddhas. It was also decided that one who would be defeated, should be thrown into a frying pan of boiling oil.

Then started the debate about the meanings of the Scriptures (śāstrārtha). Gold shines the brighter, the more it is heated. in the same way, after a long discussion, Kulapati was defeated and consequently thrown into the pan of boiling oil. The debate, yet, was continued by another Bauddha. He also got the same result and died. The third came...the fourth, the fifth...the sixth. ! One by one six persons were caused to die and yet the debate went on ! Suriji had no other idea than of defeating all the 1444 fellows.

At that time came two messengers with a letter from his Guru Śrī Jina Bhadra Sūri, and handed it over to Haribhadra Sūri. He read only three verses from it, and was changed. He became cool-headed.

He stopped the debate and went to his Guru, who consoled him. Haribhadra Sūri, confessing his serious fault, repented much and asked the Guru to suggest some atonement. As he wanted to kill 1444 persons, the Guruji told him to write 1444 volumes.

Thus his entire life was changed. Instead of any sort of religious fanaticism, he became calm-minded and began to write 1444 volumes on Logic, Yoga, Dharma, Morality (Good-conduct), etc. When the last four remained and as their preparation he began to write the Stuti (verses of praises) of "Samsāradāvā" in Sankrit, as, well as, in Prākrit, he could hardly compose three verses; and he felt that his end was near. Yet he tried to write one line of the fourth verse, and entrusted the rest of the work to the care of Śrī Saṅgha and breathed his last.

In the days of Śrīmān Haribhadra Sūri, Caityavāsies had become very prominent. Haribhadra Sūri taught them a good lesson by raising a strong opposition against them. In his Aṣṭaka, Śoḍaśaka, Pañcāśaka, etc. he had tried to explain the facts without any sort of prejudice.

Jaina-Āgamas were in Prākrit, and the commentaries on them were also written in Prākrit; but Haribhadra Sūri wrote them in Sanskrit. It is believed that before him none had written any commentary in Sanskrit. Besides, Haribhadra Sūri had taken much pains to write books on Yoga also. He had treated the subject with entirely a new point of view, and written "Yoga-Bindu," "Yogadriṣṭi-Samuc'c'aya," "Yoga-Vimśikā," "Yoga-ṣataka" etc. "Samarāic'c'a Kaḥā" written by him is also a wonderful book

HaribhadraSūri has written 1444 volumes, but all of them are not available now. Only the following books are available:—

- | | |
|--------------------------|------------------------------|
| 1 Anékānta vāda Pravéṣa, | 9 Dharma-bindu Prakaraṇa, |
| 2 Anékāntajaya Patākā, | 10 Dharma-ratna Prakaraṇa, |
| 3 Anuyogadvāra Vṛtti, | 11 Nandī-sūtra Laghu Vṛtti, |
| 4 Aṣṭaka Prakaraṇas, | 12 Pañcāśaka Prakaraṇas, |
| 5 ĀvaśyakaSūtra Vṛtti, | 13 Pañcavastu Prakaraṇa, |
| 6 Upadēṣapada Prakaraṇa, | 14 PañcaSūtra Prakaraṇa, |
| 7 Daṣaṣaṭkālīka Vṛtti, | 15 Prajñāpanā-sūtra Pardeṣa- |
| 8 Nyāya-Pravéṣa Vṛtti, | Vyākhyā, |

16 Yogadriṣṭi-Samuc'c'aya,	31 Jnānāditya Prakaraṇa,
17 Yoga-Bindu,	32 Dhūrtākhyāna,
18 Lalita Vistarā,	33 Karma-Stava Vṛtti,
19 Loka tatva-Nirṇaya,	34 Panc'alīṅgi,
20 Viṣṭi Viṣṭatika Prakaraṇa,	35 Nyāya-Viniścaya,
21 Saḍ Darṣana Samuc'c'aya,	36 Nyāyavatāra-Vṛtti,
22 Dvijavadana Capēta,	37 Panca-Saṅgrahāṭikā,
23 Samarāc'c'aKahā,	38 Panca Sthānaka,
24 Sambodha Prakaraṇa,	39 Pratis'thā-kalpa,
25 Sāstravārtā Samuc'c'aya,	40 Yatidina-kṛitya,
26 Sambodha Saptatikā Prakaraṇa,	41 Vyākaraṇa-Kalpa,
27 Kāthā Koṣa,	42 Loka-Bindu,
28 Jambu Dvīpa Prajñapti Vṛtti,	43 Kṣamāvallibija,
29 Jambudvīpa Saṅgrahaṇī,	44 Samakita Paḍciṣi,
30 Jñāna-Panc'aka Vivara	45 Vira Stava etc. etc.

JinabhadraGaṇi Kṣamākṣamaṇa

No biography of JinabhadraGaṇi is available, and also very little is known about his life, yet his works give him a prominent place. Scholars are of two types:—1 Āgama Pradhāna and 2 Tarka Pradhāna. JinbhadraGaṇi was of the first type.

He is more known as a “Bhāṣyakāra” (a commentator or an annotator). In his times he was considered to be an authority on the interpretations of Āgamas. His works are—
Viśeṣāvaśyaka Bhāṣ'ya ——— original as well as a co-mentary on it;

Bruhat Saṅgrahaṇī ——— Gāthā Pramāṇa 400 to 500;

Bruhat Kṣetrasamāsa ———;

Viśeṣ'āṇavati ——— Gāthā Pramāṇa 400 (a Prakaraṇa Grantha.)

Gitakalpa Sutra;

Dhyāna Śataka — etc, etc.

Śrīmān HaribhadraSūri, the YārinīmahaṭṭarāSūnu, was his contemporary. He has written a commentary on ‘DhyānaŚataka.

That is why some place Haribhādrasūri after Jinabhadragāṇi kṣamākṣamaṇa; but it is fuhle. HaribhadraSūri was, definitely, his contemporary.

JinabhadraGāṇi was a great protector of the Āgama-succe-ssion; and in Viṣeśāvaśyaka he had placed his argutments in details agaist Siddhasena-Divākara's opinion Besides being a good writer he was also a very good speaker, and is praised even by ṣreemad Hemac'andryāc'ārya.

अट्ठाविसो विंबुहो २८,.....।

अट्ठावीसो विबुहो २८ एगुणतीसे गुरु जयाणंदो २९

तीसो रविप्पहो ३० एगत्तीसो जयदेवसूरिवरो ३१ ॥ १० ॥

Atthāvisō Vibuho 28, Egunatīso Guru Jayanando 29 Tīso Ravippaho 30, Egatīso Jasu-deva Sūrivaro.

२८ तत्पट्टे श्री विबुधप्रभसूरिः ।

२९ तत्पट्टे श्रीं जयानंदसूरिः ।

३० तत्पट्टे श्री रविप्रभसूरिः ।

३१ तत्पट्टे श्री शशोदेवसूरिः ।

28 Tatpatté Śrī Vibuhā Sūri

29 Tatpatté Śrī Jayānanda Sūri

30 Tatpatté Śrī Rava-prabha Sūri

31 Tatpatté Śrī Yaśo-dēva Sūri

The meaning of the Gāthā:—On his seat 28th was Vibudhasūri; 29th Shree Jayānemasūri; 30th shree Raviprabhasūri; and Shree Yaśodevasūri became the 31st Paṭṭadhara.

व्याख्या २८स्वर्गभाक् । —(p. p, 98).

The meaning or the Vyākhyā:—On the seat of Māndeva-sūri, Shree Vibudhaprabhesūri became the 28th (Paṭṭadhara) On the seat of Vibudhaprabhasūri came Shree Jayānendasūri the 29th Paṭṭadhara.

On the seat of Jayānaudasūri 30th was Shree Raviprabhasūri. He had done pratisthā of Shree Neminātha-Prāsāda in Naḍola-city in V. N. S. 1170 i. e. in V. S. 700. In V. N. 1190 Shree umāswāti be came a Yugapradhāna.

On the seat of RaviṣrabhaSūri came Shree YaṣodévaSūri the 31st (Paṭṭachara). After V. N. 1272 i. e. in V. S. 802 Vanarāja built Aṇahillapura Pāṭaṇa. In V. N. S. 1270 i. e. in V. S. 800 on the 3rd day of the brisht-half of the month Bhādaravā, BappaBhattiSūri was born. He preached Āmā, the king of Kanoja. In V. S. 895, on the 6th bright-day of Bhādra-pada he left this world ānd aquired hewon.

- 28 Śrī VibudhaprabhaSūri,
 29 „ JayānandaSūri,
 30 „ RaviṣrabhaSūri.
 and 31 Śrī YaṣodévaSūri:—

About these four Paṭṭadharas very little is known.

JayānandaSūri was a great preacher. Through Prāgvaṭas secretary-Sāmanta—he repaired 900 ruined temples built by Samprati—the great king. Besides he managed for underground store-houses to protect ‘Siddhāntas.’

In Y. N. 1170 Raviṣrabhasūri had done ‘pratiśṭhā’ of Śrī NēmiNātha-Jina in the city of Nāḍola.

Yaṣodevasūri was a Nāgīr-Brāhmin. He also tried to enlighten the Jaina-śāsana.

Erecting of Aṇahillapura:—

In V. S. 802, coming from Pancāsara, Vanarāja—the heroic king of cāvaḍā-lineage—founded the city of Aṇahillapura. As he was protected by *Sīlagṇasūri in his early days, he had become a devout follower of the religion. It was Vanarāja who temple established of Pancāsarā ParśvaNātha of Pāṭaṇa. In estblishing the city-Aṇahillapura—as well as in ruling over the whole land also, the Jainas helped him much. Jainas were appointed on higher posts like that of a prime minister.

* According to some—Devae’andrasuri.

Śrī BappaBhaṭṭi Sūri:—

His original name was Sūrapāla. His father Bappa and his mother Bhaṭṭi were staying in Dumba city of Panc āla-country. He was very bold and heroic. Even at the age of six he showed an extra-ordinary brilliance. Once, at the age of six, he had a quarrel with his father; and so he left home and came to Moḍhērā where lived an Āc'ārya named Siddhasēna whom he approached and told him what had happened. Looking at his courage and intelligence at such an age, he thought that if properly trained he would turn out to be a pillar of the religion. So he asked him whether he was prepared to stay with him. Sūrapāla showed his willingness, and just from the next day Swāmiji began to teach him sciences (Śāstras). Sūriji was astonished to see his extraordinarily sharp memory. Sūrapāla used to learn by heart one thousand verses daily.

When he became worthy, the Guruji—with an intention to give him Dikṣā—went to Dumba to his parents for getting their consent. His father, first of all, showed his unwillingness; but, at last, with the condition of preserving his own name, consented. Then Guruji gave him Dikṣā, and he was given the name of Bheudakirti; but from the names of his parents he was known as 'BappaBhaṭṭi.'

Looking to his prowess, the Guru gave him 'Sāraswata-Mantra', by the chanting of which—at one midnight—the Goddess Saraswatī appeared before him and blessed him.

Once, when he went to Sīlfaṇḍilabhūmi, it rained heavily. So he stayed in a 'Dēva-kula'. During his stay there, a person came to visit him. He was Āma, the prince of King Yaṣovarmā of Kānyakubja (Kanoja). As he had a quarrel with his father he had left home and was wandering. He happened to see a 'Praṣaṣṭi' (verses of praise) in the Dēvakula and asked BappaBhaṭṭi to show him its meaning. The Guru showed such a depth of his

knowledge in conveying the meaning that BappaBhaṭṭi was greatly pleased. So when it stopped raining he also accompanied Guru and came to the upāśraya. Guru had already marked him to be a genius. By his super-thinking he was reminded of an incident of his childhood. When he was just a little baby his father had abandoned his mother with him. His mother had taken shelter in a forest. She used to swing his cradle under the shadow of a tree. Once, while thus he was swinging, the shadow of the shaking (due to the wind)-tree also had become steady! Guru had seen it with his own eyes! and so he came to the conclusion that that child must be no other than Āma. BappaBhaṭṭi taught him many subjects. Due to the affection that his spiritual-master showed towards him, he once said, "I shall offer you the whole kingdom, when I shall get it!" The Guru remained silent.

After some time, Yaśovarman sent a messenger to call him. But the proud Āma did not go there. At last when he sent his own minister and when even his Guru earnestly told him to go, he went to Kanoj. After a short time of his arrival, his father expired and he got the kingdom. He felt much, as he could not help his father even in his last days. Then, he thought of inviting his BappaBhaṭṭi so that he might get consolation. He sent a messenger to call him.

He came there, the King Āma welcomed him with great honour and pomp and requested him to take seat on his own throne! In those days when the Brahmins and the Jains were at daggers drawn, it was not easy to show such a reverence!

Guruji told him that only he who was an Āc'ārya could accept the seat, but as he himself was merely an ordinary monk he could not accept it! Hence, the king requested SiddhasenaSūri, looking to his intelligence and prowess offered him 'Sūripada' though at that time he was only eleven years old! Once again, when BappaBhaṭṭi visited Kanoja the king requested him to take his seat on the throne, but he rejected it saying

that it was not proper for a Jaina Monk. It shows his disinterestedness !

The king loved him more for such disinterestedness that he had shown. He came in his closer contact. His preachings produced great influence upon him. He built a Jina-temple, 108 feet high, and established the idole of Jina-Prabhu.

The king Āma was very fond of riddles. Once he saw his queen in sorrow and asked her in the court :

“ પામે હજી પરિતાપ કમળચુખી પ્રમદથી ”

(“ Yet why dejected is the lotus-faced one so proudly ? ”)

At most all the scholars tried to supplement the line and solve the riddle. But none succeeded. At last BappaBhaṭṭi finished it by adding —

‘ ઠાંકચું એનું અંગ વહેણા બિડી સવારથી. ’

(“ Right from the morning when she got up, is her body covered up ! ”)

On another occasion also, he showed his skill in composing such verses—and solving such riddles. The king suspected how he could know the secrets of his harem ! Some of the jealous persons also poisoned his ears. Guru Mahārāja also marked a change in his attitude towards him. Thinking that where there was no love, he should not stay, he decided to leave the place. Before leaving it, he wrote a verse on the wall of his ‘upāśraya’ and then went away. When the king came and read it, he repented. He began to make a search for him.

On this side, Guru came to Gaudadeśa—(Bengal) where ruled the king Dharmarāja who welcomed him most heartily. He was a hostile enemy of King Āma. So he took a promise from the Guru that unless and until Āma himself would not come personally, he would not leave the place. The Guru agreed

On the other hand, Āma also became impatient to find him out. He became uneasy without his Guru. Once, he went in to

a jungle, caught a snake, and brought it home. He composed and placed a riddle before the court :

“ શસ્ત્ર, શાસ્ત્ર, કૃષિ, વિદ્યા સીતું પણ જેથી આવે ”

(“ Weapons, Sciences, Tilling the ground, and—dependent-upon which—are many other things—”)

None could solve it. The king declared to offer one lakh of coins. One gambler decided to take up the opportunity. He searched out Bappa Bhaṭṭi Sūri, went to him in Gauḍa-désa, and requested him to solve the riddle. Guru at once replied:—

“ ગ્રહી દઢ પઠી પંથ કૃષ્ણ ભુજંગ મુખશું—”

(“ Firmly grasp such black snake—a cobra and walk ahead ! ”)

The gambler returned and came to Āma. He completed the ‘ Samaśyā ’ ! The king was wonderstruck, and pressed him to tell out how he could do it. He disclosed the whole matter. The king was astonished to see Bappa Bhaṭṭi’s wonderful prowess by which he could see what had happened there, and solve the riddle. Then, could he not know—by such supernatural power the matters of his harem ? The king’s suspicion was completely removed, and his separation caused him much pain

He sent his own minister to call his Guru. The Guru informed him of the condition which Dharmarāja, had made with him. The messenger came back and told the king of it. It was dangerous for the king to go there personally. Yet for the sake of his Guru, he was prepared to undertake any risk. He put on a disguise and entered the court of the king. Guruji saw him entering, and said, “ Āma, (lit. here; on this side) come ! ” The king thought that only to direct the newcomer, the Guru said so. Then, he handed over a letter to the king.

“ How is Āma-king ? ” asked the king.

“ So happy, as I am ! ’ replied he.

The king saw in his hand a Bijorūṇ (a kind of fruit) and questioned, " What is that ? "

" Biḥo-rā " he replied. (' Biḥo ' = second, and ' Rā ' = Rāja; - a king).

In this way, indirectly, Āma informed the Guru-Mahārāja of his approach, but Dharmarājā could not follow it.

On the next day, Guruji asked the king to allow him to go. The Guru disclosed the whole matter. At that very time, approached a concubine of the king, and handed over to him an ornament of King Āma, who had forgotten it at her place at night. So, he got a solid proof and allowed him to go. Then, Bappa Bhaṭṭi came to Kanoja.

At this time, Shaṅkarācārya and Bauddha Vardhana kunjara were trying their level best for the upheaval of their own religions. Dharmarāja happened to meet Vardhana kunjara who was a very wellknown orator. The king thought of using this man in taking revenge on King Āma who when he had entered his court-had escaped the danger. He sent a messenger to the King Āma and informed him to arrange for a debate with Vardhana-kunjara. Accordingly both the kings managed for it and also decided that one who would be vanquished would also lose his kingdom. For six months the debate between Bappa-bhaṭṭi and Vardhana-kunjara went on. At last, Bappa Bhaṭṭi became victorious, and Dharmarāja lost his kingdom. But Āma gave it back to him as Bappa Bhaṭṭi advised him, and they became friends again. Then Dharmarāja adopted Jaina Dharma.

Just to take a test of the character of Guruji, Āma, once, sent a prostitute to his upāśraya at night. When all the Śrāvakas went away, she came out before him; but atlast she failed and ran away.

Though Āma-rāja was very learned, he some-times committed mistakes. Once, in his city, came a gang of Mātangas. They showed their art before the king. There was one beautiful Mātangi who fascinated him. He fell in love with her. The Guru came to know about it; and so he wrote a verse on the entrance-gate of the palace. The king, passing by, read it; he recognized the handwritings; and his eyes were opened!

Once he appreciated the Guru beyond limits. The Guru, instad of being puffed up, said politely, " My spiritual brothers-Nannasūri and Govindāc'ārya-are even more brilliant than I am!" The king, with an intention of getting a solid proof of it, came to Modherā where he saw Nannasūri. When he went to him he was discussing about Kāma-sāstra (- the science of love.) He entered into such details that it created a bad impression even upon his hearers! Āmarāja thought that Nanna sūri must be dissolute, otherwise how could he possess such a thorough knowledge of the subject? So he did not wait even to salute him and returned. Govindāc'ārya marked him going away and doubted him to be the King Āma. He inquired at Kanoja and sent a message about what had happened. Just to bring before the king's eyes his blunder, and to drive away from his mind the suspicion, Bappabhaṭṭi arranged a plot

Once, as he was seated in his court, some two actors came there and asked his permission to stage a drama. They were allowed to do it. They began to play their parts most skilfully. When the heroic protion of the drama came-it was performed, so skilfully that even the audiance began to shout; " Cut off, cut off!!" And all the warriors sitting there, stood up! But at that very moment both the actors changed their attires, and appeared before them in the form of Nannasūri and Govindāc'ārya! The king asked them the reason of doing so. " By our art we can seem to be what we are really not! We can-by our skill-create interests in matters which we ourselves have never experienced in reality! To teach you this lesson this

incident was arranged !” they informed him. The king was reminded of the incident that had happened in Moḍherā; and bowed down before Guruji.

In his last days, hearing about Girinar’s glory, he took an oath to fast till he would reach the place, and see Nemi-Jina. With Sūriji and a body of other pilgrims he started for Girināra. But it was not so near ! He hardly reached Khambhāta (Cambay) when he became very hungry. He felt more and more agonised, but could not break his vow ! Atlast when Sūriji chanted some hymns, the Goddess Ambikā appeared before them and she looking at his condition, brought the “ bimba ” of Nemi Nātha-Prabhu from the mountain Girinara. After offering his homage, Āma took his food. Then they went to Śātrunjaya and from there came to Girinara. At this time, the place of Girinara was in the hands of Digambaras. They refused them to visit the place of pilgrimage. The king Āma lost his temper and invited all the eleven Digambara kings to come before him to fight ! But atlast Sūriji pacified him and told the Digambaras to hold a debate and decide the matter. Then, he invited maidens from both the sects and said, “ The sect of one from you, who will chant the “ Namnātha-Gāthā ” first, will be considered as the owner of the place of pilgrimage ! ” None of the Digambara-maidens could do it !—while a Śvetāmbara one atonce began to recite the Gāthā—‘ उज्जितसेलसिद्धरे ’ etc. Thus, atlast the Ācārya became victorious and they visited the place.

BappaBhaṭṭaSuri was born on the 3rd day of the bright-half of Bhādaravā (-month) in V. S. 800, and died on the 6th day of the bright-half of Bhādaravā in V. S. 895:— i. e. at the age of 95 he fasted and went to the high world. He had accepted ‘cāritra’ from his child-hood, and preserving strict restraint enlightened the Sāsana.

BappaBhaṭṭi has composed for the learned 52 Prabandhas—namely “ Tārāgaṇa ” etc. But only “ C’atuviṇṣati-stuti.” Sāras-waṭi-Stotra ” are available to-day.

Bappa Bhaṭṭi was honoured with the titles of ‘ Vādikun-jara Késari,’ ‘ BrahmaCārī,’ ‘ Gajavara,’ ‘ Rajpūjita ’ etc.

Chronology

- 0 (B.C. 527) Nirvāṇa (Final Emancipation) of Śramaṇa Bhagavān Mahāvira.
- 1 (B.C. 526) Dikṣā of Kēvali Bhagavān Ārya Jambū Swāmī.
- 13 (B.C. 514) Acquisition of Kēvala Jñāna (Perfect Knowledge) to Gaṇadhara Mahārāja Ārya Sudharmā Swāmī.
- 20 (B.C. 507) Mokṣa-gamana (Final Emancipation) of Gaṇadhara Mahārāja Ārya Sudharmā Swāmī.
- 20 (B.C. 507) Kēvali Bhagavān Ārya Jambū Swāmī became a Yuga-pradhāna.
- 36 (B.C. 491) Birth of Śruta Kēvali Ārya Śayyambhava Sūri.
- 62 (B.C. 465) Birth of Śruta Kēvali Ārya Yaśobhadra Sūri.
- 64 (B.C. 463) Mokṣa-gamana (Final Emancipation) of Kēvali Bhagavān Ārya Jambū Swāmī.
- 64 (B.C. 463) Śruta Kēvali Ārya Prabhava Swāmī became a Yuga-pradhāna.
- 64 (B.C. 463) Dikṣā of Śruta Kēvali Ārya Śayyambhava Sūri.
- 66 (B.C. 461) Birth of Śruta Kēvali Ārya Sambhūti Vijaya Sūri.
- 75 (B.C. 452) Svarga-gamana of Śruta Kēvali Ārya Prabhava Swāmī.
- 75 (B.C. 452) Śruta Kēvali Ārya Śayyambhava Sūri became a Yuga-pradhāna. Yaśobhadra Swāmī
- 94 (B.C. 433) Birth of Śruta Kēvali Ārya Bhadra-bāhu Swāmī.
- 98 (B.C. 429) Svarga-gamana of Śruta Kēvali Ārya Śayyambhava Sūri.
- 98 (B.C. 429) Śruta Kēvali Ārya Yaśobhadra Swāmī became a Yuga-pradhāna
- 108 (B.C. 419) Dikṣā of Śruta Kēvali Ārya Sambhūti Vijaya Sūri.
- 116 (B.C. 411) Birth of Śruta Kēvali Ārya Sthūlabhadrācārya.
- 139 (B.C. 388) Dikṣā of Śruta Kēvali Ārya Bhadra-bāhū Swāmī.
- 145 (B.C. 382) Birth of Ārya Mahāgiri Sūri.
- 146 (B.C. 381) Dikṣā of Śruta Kēvali Ārya Sthūlabhadrācārya.

M. N. S. B. C.

- 148 (B.C. 379) Svarga-gamana of Śruta Kēvali Ārya Yaśobhadra Swāmî.
- 148 (B.C. 379) Śruta Kēvali Ārya Sambhūti Vijaya Sūri became Yuga-pradhāna.
- 156 (B.C. 371) Svarga-gamana of Śruta Kēvali Ārya Sambhūti Vijaya Sūri
- 156 (B.C. 371) Śruta Kēvali Ārya Bhadra-bāhu Swāmî became Yuga-pradhāna.
- 160 (B.C. 367) Vācanā of Pātali-putra under Śruta Kēvali Ārya Bhadra-bāhu Swāmî.
- 170 (B.C. 357) Svarga-gamana of Śruta Kēvali Ārya Bhadra-bāhu Swāmî
- 170 (B.C. 357) Śruta Kēvali Ārya Sthulabhadracārya became Yuga-pradhāna
- 175 (B.C. 352) Dikṣā of Daśa-pūrvī Ārya Mahā-giri Sūri.
- 191 (B.C. 336) Birth of Daśa-pūrvī Ārya Suhasti Sūri.
- 214 (B.C. 313) A Nihṇava named Avyakta (Third Nihṇava)
- 215 (B.C. 312) Svarga-gamana of Śruta Kēvali Ārya Sthulabhadracārya.
- 215 (B.C. 312) Daśapūrvī Ārya Mahā-giri Sūri became Yuga-pradhāna
- 220 (B.C. 307) Nihṇava named Sāmucchēdik (Fourth Nihṇavad)
- 221 (B.C. 306) Dikṣā of Daśa-pūrvī Ārya Su-hasti Sūri
- 228 (B.C. 299) Nihṇava named Gaṅga (Fifth Nihṇava)
- 243 (B.C. 284) Birth of Daśapūrvī Ārya Su-sthita Sūri.
- 245 (B.C. 282) Svarga-gamana of Daśa-pūrvī Ārya Mahā-giri Sūri.
- 245 (B.C. 282) Daśapūrvī Ārya Su-hasti Sūri became Yuga-pradhāna..
- 274 (B.C. 253) Dikṣā of Ārya Su-sthita Sūri.
- 291 (B.C. 236) Svarga-gamana of Daśa-pūrvī Ārya Su-hasti Sūri.
- 291 (B.C. 236) Ārya Su-sthita Sūri became Yuga-pradhāna.
- 339 (B.C. 188) Svarga-gamana of Ārya Su-sthita Sūri.
- 376 (B.C. 151) Svarga-gamana of Ārya Śyāmācārya
- 453 (B.C. 74) Birth of Kālakācārya.
- 453 (B.C. 74) Birth of Ārya Kṣaputācārya.
- 460 (B.C. 67) Birth of Ārya Maṅgu Sūri.
- 470 (B.C. 57) Beginning of Vikrama Samvat.

M.N.S.V.S.B.C.A.D.

- 492 V.S.22 B.C. 35. Birth of Śrīmān Vajrasēna Sūri.
- 496 V.S.26 B.C. 31. Birth of Daśa-purvī Ārya Vajra Swāmī.
- 501 V.S.31 B.C. 26. Dikṣā of Śrīmān Vajra-sēna Sūri.
- 504 V.S.34 B.C. 23. Dikṣā of Das'a-purvī Ārya Vajra Swāmī.
- 525 V.S.55 B.C. 2. Stoppage of pilgrimage on Śātrunjaya Tirtha.
- 533 V.S.63 A.D. 6. Svarga-gamana of Śrīmān Bhadra-guptācārya.
- 548 V.S.78 A.D. 21. Daśa-purvī Ārya Vajra Swāmī became yuga-pradhāna.
- 548 V.S.78 A.D. 21. Svarga-gamana of Śrīmān Gupta Sūri—the Guru of Roha gupta—the author of Trirāśika Mata.
- 570 V.S.100. A.D.43. Revival of pilgrimage to Śātrunjaya Tirthaby Jāvaḍa Shāh.
- 576 V.S.106. A.D.49. Birth of Śrīmān Candra Sūri.
- 684 V.S.114. A.D.57. Svarga-gamana of Daśa purvī Ārya Vajra Swāmī.
- 597 V.S.127. A.D.70. Svarga-gamana of Ārya Rakṣita Sūri.
- 609 V.S.139. A.D.82. Establishment of the Digambara Sect.
- 613 V.S.143. A.D.86. Dikṣā of Śrīmān Ācārya Candra Sūri.
- 617 V.S.147. A.D.90. Ācārya Śrīmān Vajrasēna Sūri became a yuga-pradhāna.
- 620 V.S.150. A.D.93. Svarga-gamana of Ācārya Śrīmān Vajrasēna Sūri.
- 620 V.S.150. A.D.93. Ācārya Śrīmān Candra Sūri became a yuga-pradhāna.
- 643 V.S.173.A.D.116. Svarga-gamana of Ācārya Mahārāja Śrīmān Candra Sūri.
- 670V.S.200.A.D.143. Installation and Consecration of a Pratimā of Tirthaṅkara Bhagavān Śrī Mahāvira Swāmī at Satyapura by Jajjaga Sūri.
- 695V.S.225.A.D.168. Installation and Consecration at Korantaka Nagara by Ācārya Mahārāja Śrīmān Vṛiddha Déva Sūri.
- 770V.S.300.A.D.243. Installation and Consecration of a Pratimā of Tirthaṅkara Bhagavān Śrī Nami Nāth by Ācārya Mahārāja Vira Sūri at Nāgpur.

M.N.S.V.S.A.D.

- 845V.S.375 A.D.318. Heavy Raids at Vallabhi Nagara.
- 882V.S.412.A.D.355. Commencement of the custom of living in
Caityas (upāshrayas) by sādhus.
- 886V.S.416 A.D.359. Beginning of the Brahma Dīpikā Śākhā.
- 899.V.S.429.A.D.372. Svarga-gamana of Yuga-pradhāna Nāgārjuna.
- 993V.S.523.A.D.466. Observance of the Samvatsarika day on the
fourth day of the bright half of Bhādrapada
instead of on the 5th day.
- 1055V.S.545.A.D.528. Svarga-gamana of Ācārya Mahārāja Śrīmān
Haribhadra Sūri.
- 1115V.S.645.A.D.588. Svarga-gamana of Āgama-pradhāna Ācārya
Mahārāja Śrīmān Jina-bhadra Gani Ksamā
śramana.
- 1170V.S.700 A.D.643. Installation and consecration of a Pratimā of
Tirthaṅkara Bhagavān Śrī Nēmi Nāth at
Nāḍola by Ācārya Mahārāja Śrī Ravi-Prabha
Sūri.
- 1190V.S.720.A.D.663. Vācakavarya Śrīmān Umāswāti Mahārāja be-
came a Yuga-pradhāna.
- 1270V.S.800.A.D.743. Birth of Ācārya mahārāja Śrīmān Bappa-Bhaṭṭi
Sūri.
- 1272V.S.802,A.D.745. Erection and habitation of the town of Aṇahilla-
pūr Pāṭaṇa.
- 1365V.S.895.A.D.838. Svarga-gamana of Ācārya Mahārāja Śrīmān
Bappa-Bhaṭṭi Sūri.

(To be continued in Vol V. Part II.)

* From Mahāvira Nirvāna Samvat 1000, the Knowledge of the Purvas became extinct.

Appendix No. VI

Yuga—pradhāns

The Nirvāṇa (Final Emancipation) of Śramaṇa Bhagavān Mahāvīra took place in B. C. 527.

The Fifth Ar (cycle) named Pancama Kāla 'or Duṣṣama Kāla of the present Avasarpini era has commencedh 89 fortnights (three years and $8\frac{1}{2}$ months) after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra. It is of 21000 years' duration. There will be 2004 (two thousand and four) Yuga—pradhāns (exalted personages of the age) appearing at different periods of time.

There will be 23 (twenty-three) Udayas (periods of appearance) during which a varying number of such great personages will be born for each udaya (period of appearance).

More than 2470 years of the Pancama Kāla have already passed.

During the First Udaya with a duration of 617 years 10 months and 27 days (six hundred and seventeen years, ten months, and twenty-seven days) there were 20 (twenty) yuga—pradhāns. The Second Udaya with a period of 1340 years, 10 month and 29 days (thirteen hundred and eighty years, ten months, and twenty-nine days) had 23 (twenty-three) Yuga pradhāns. The accompanying Tables give details,—

Table I
Yuga-pradhāns of the First Udaya

No	Names	Life as a house holder	Vrata Paryaya	As a Yuga- pradhane	Total Life—limit		
					Years	Months	Days
1	Sudharmā Swāmī	50	42	8	100	3	3
2	Jambū Swāmī	16	20	44	80	5	5
3	Prabhava Swāmī	30	44	11	85	2	2
4	Śayyambhava Sūri	24	11	23	62	3	3
5	Yaśobhadra Swāmī	22	14	50	86	4	4
6	Sambhuti Vijaya Sūri	42	40	8	90	5	5
7	Bhadra-bāhu Swāmī	45	17	14	76	7	7
8	Sthulabhadra Swāmī	30	24	45	99	5	5
9	Ārya Mahāgiri	30	40	30	100	5	5
10	Ārya Sūhasti Sūri	30	24	46	100	6	6
11	Ārya Guṇa Sundara Sūri	24	52	44	100	2	2
12	Ārya Śyāmācārya	20	35	41	96	1	1
13	Ārya Skandilācārya	22	48	36	106	5	5
14	Ārya Revati-mitra	14	48	36	94	5	5
15	Ārya Dharma Sūri	14	40	44	102	5	5
16	Ārya Bhadra-guptacārya	21	45	39	105	4	4
17	Ārya Sri Guptācārya	35	50	15	100	7	7
18	Ārya Vajra Swāmī	8	44	36	88	7	7
19	Ārya Rakṣita Sūri	22	40	13	75	7	7
20	Durbalika Puṣpamitra	17	30	13	60	7	7

Table II

Period of the Yuga-pradhāns of Frist Udaya.

No.	Names	Number of years as a yuga pradhāna	From Mahāvira Nirvāṇa Samvat	To Mahāvira Nirvāṇa Samvat
1	Sudharmā Swāmī	8	12	20
2	Jambū Swāmī	44	20	64
3	Prabhava Swāmī	11	64	75
4	Śayyambhava Sūri	23	75	98
5	Yassbhadra Swāmī	50	98	148
6	Sam̐bhūti Vijaya Sūri	8	148	156
7	Bhadra-bāhu Swāmī	14	150	170
8	Sthūlabhadra Swāmī	45	170	215
9	Ārya Mahāgiri	30	215	245
10	Ārya Suhash Sūri	46	245	291
11	Ārya Guna Sunder Sūri	44	291	335
12	Ārya Śyāmācārya	41	335	376
13	Ārya Skandilācārya	38	376	414
14	Ārya Revatimitra	36	414	450
15	Ārya Dharma Sūri	44	450	494
16	Ārya Bhadrāguptacārya	39	494	533
17	Ārya Guptācārya	15	533	548
18	Ārye Vajra Swāmī	36	548	584
19	Ārya Rakṣita Sūri	13	584	597
20	Durbalikā Puspa mitra	20	597	617

Table III
Yuga-pradhānas of the Second Udaya.

No	Names	Life-limit as a house- holder	Number of years an ordi- nary ascetic	Yuga- pradhana	Total Life-limit		
					Years	Months	Days
1	Vagrasēna	9	116	3	128	3	3
2	Nāga-hasti	19	28	69	116	5	3
3	Rēvatimitra	20	30	59	109	2	2
4	Sinhasūri	18	20	78	116	3	3
5	Nāgārjuna	14	19	78	111	5	5
6	Bhuta-dinna	18	22	79	119	4	4
7	Kālikācārya	12	60	11	83	7	7
8	Satyamitra	10	30	7	47	5	5
9	Hārilla	27	31	54	112	5	5
10	Jina Bhadra Gani Ksamā śramana	14	30	60	105	6	6
11	Umāswāti Vācaka	20	15	75	110	2	2
12	Puspamitra Gaṇi	8	30	60	98	—	—
13	Sambhūti Sūri	10	19	49	78	2	2
14	Mādhēr Sambhūti Sūri	10	30	60	100	5	5
15	Dharma Raksita Sūri	15	20	40	75	4	4
16	Jyēṣṭhaṅga Gaṇi	12	18	71	107	3	3
17	Palgu-mitra	14	13	49	76	7	7
18	Dharma Ghosa Sūri	8	15	78	101	7	7
19	Vinaya-mitra	10	19	86	115	7	7
20	Sila-mitra	11	20	89	110	7	7
21	Rēvatimitra	9	16	78	103	—	—
22	Sumiṇa-mitra	12	18	78	108	—	—
23	Hārilaimitra	20	16	46	81	—	—

Table IV
Period of the Yuga prādhānas of the Second Udaya.

No	Names	Number of years as a yuga hradhāna	From Mahāvira Nirvāna Samvat	To Mahāvira Nirvāna Samvat.
1	Vajrasēna Sūri	3	617	620
2	Nāga-hasti Sūri	69	620	689
3	Revati mitra	59	689	648
4	Sinha Sūri	78	748	826
5	Ārya Nāgarjuna	78	826	904
6	Bhuta-diṇna Sūri	79	904	983
7	Kālikācārya	11	983	994
8	Satyamitra Sūri	107	994	1001
9	Hārillācārya	54	1001	1055
10	Jina-bhadra Gaṇi Ksamā sramaṇa	60	1055	1115
11	Umāswāti Vācakā	75	1115	1190
12	Puṣpamitra Gaṇi	60	1190	1250
13	Sambhūti Sūri	50	1250	1300
14	Mādher Sambhūti Sūri	60	1300	1360
15	Dharma Rakṣita Sūri	40	1360	1400
16	Jyesthāṅga Gaṇi	71	1400	1471
17	Falgu-mitra	49	1471	1520
18	Dharma Ghosa Sūri	78	1520	1598
19	Vinaya mitra	46	1594	1684
20	Silamitrācārya	79	1684	1763
21	Révati mitra	78	1763	1841
22	Sumiṇa-mitra	78	1841	1919
23	Hārila-mitra	45	1919	1964

Table V

Showing the number of yuga pradhâns and the Duration of the Period of each of the twenty-three Udayas.

No	Udaga	Number of yugapradhans	Number of years of each Udaya		
			Years	Month	Days
1	First	20	617	10	27
2	Second	23	1340	10	29
3	Third	98	1500	11	20
4	Fourth	78	1545	8	29
5	Fifth	75	1900	3	29
6	Sixth	89	1950	9	22
7	Seventh	100	1770	7	27
8	Eighth	87	1010	10	15
9	Nineth	95	880	1	18
10	Tenth	87	850	2	12
11	Eleventh	76	800	3	14
12	Twelvth	78	445	4	19
13	Thirteenth	94	550	7	12
14	Fourteenth	108	592	5	25
15	Fifteenth	103	962	6	29
16	Sixteenth	107	710	9	20
17	Seventeenth	104	655	6	24
18	Eighteenth	115	490	9	2
19	Nineteenth	133	359	1	17
20	Twentieth	100	408	4	2
21	Twenty-first	95	570	3	9
22	Twenty-second	99	590	5	5
23	Twenty-third	40	440	11	17

Tabel VI

Showing the names of the first and last yuga-pradhans
of each of the twenty-three Udayas

Udaya 1	Name of the First yugapradhana of the Udaya 2	Life-time as a House holder 3	Vrata Paryāya 4	Number of years as a yuga pradhana 5	Total Life- limit 6
1	Sudharmâ Swâmi	50	42	8	100
2	Vajrasēna	9	116	3	128
3	Pādivaya	9	82	9	100
4	Harissaha	9	60	13	82
5	Nandimitra	13	30	24	67
6	Sūrasēna	13	40	10	63
7	Ravimitra	13	40	10	63
8	Śrī Prabha	13	42	8	63
9	Maṇiratha	13	42	8	63
10	Yaśomitra	14	41	8	63
11	Dhanasimha	14	40	10	64
12	Satyamitra	14	40	12	66
13	Dhamnūlla	20	30	12	62
14	Vijayānanda	12	30	14	56
15	Sumaṅgala	12	20	24	56
16	Dharmasimha	12	20	18	50
17	Jayadēva	12	20	18	50
18	Sura-dinna	17	27	10	54
19	Vaiśākha	10	20	20	50
20	Kaundilya	10	21	19	50
21	Māthura	10	25	15	50
22	Vāniputta	10	20	17	46
23	Śrī Datta	10	15	25	50

Table No VI (Contd)

Udaya	Name of the Last yuga-pradhāna of each udaya 7	Life time as a House- holder 8	Vraṭa Paryāya 9	Number of years as a yuga pradhana 10	Total Life- limit 11
1	Durbalikā, Puṣpa mitra	17	30	13	60
2	Araha-mitra	20	16	25	61
3	Vaiśākha	25	10	19	54
4	Sat kīrti	16	22	18	56
5	Thâvara	13	20	17	50
6	Rahasuta	13	28	13	54
7	Jaya Maṅgala	15	20	13	48
8	Siddhārtha	15	20	13	48
9	Isāna	15	30	10	55
10	Ratha-mitra	22	20	8	50
11	Bharani-mitra	10	20	20	50
12	Dradha-mitra	14	15	26	55
13	Saṅgata-mitra	12	15	22	49
14	Śrī Dhara	18	10	18	46
15	Māgadha	13	11	9	33
16	Amara	15	24	13	52
17	Révati-mitra	22	19	18	59
18	Kīrti-mitra	20	10	10	40
19	Siṃha-mitra	20	14	6	40
20	Falgu-mitra	13	10	7	30
21	Kalyāṇa-mitra	8	16	14	38
22	Déva-mitra	12	12	12	36
23	Duppasaha Sūri	12	4	4	20

For the present, the Third Udaya commencing with the year 1964 of Mahāvīra Nirvāṇa Saṃvat and lasting for 1500 years and eleven months and twenty days, is the current Udaya. There will be 98 (ninety-eight) Yuga-pradhāns during this period of 1500 years. This being the current Udaya, we have tried to give some particulars about the first three udayas.

Readers desirous of information about future Yuga-pradhāns are requested to consult Yuga-pradhāna Gaṇḍikā, the Dusama Kāla Śrī Śramaṇa Saṅgha Stotra of Śrī Dharma Ghoṣa Sūri and similar works.

List No 1.

No. 1, A List of the Twenty Yuga-pradhāns of the First Udaya.

- | | |
|-----------------------------|------------------------------|
| 1 Ārya Sudharmā Swāmī | 11 Ārya Guṇa Sundara Sūri |
| 2 Ārya Jambū Swāmī | 12 Ārya Śyāmācārya |
| 3 Ārya Piabhava Swāmī | 13 Ārya Skandilācārya |
| 4 Ārya Śayyambhava Sūri | 14 Ārya Révatimitra |
| 5 Ārya Yaśobhadra Swāmī | 15 Ārya Dharma Sūri |
| 6 Ārya Sambhūti Vijaya Sūri | 16 Ārya Bhadrāguptācārya |
| 7 Ārya Bhadrabālu Swāmī | 17 Ārya Gupta Sūri |
| 8 Ārya Sthūlabhadrācārya | 18 Ārya Vajra Swāmī |
| 9 Ārya Mahāgiri Sūri | 19 Ārya Rakṣita Sūri |
| 10 Ārya Suhasti Sūri | 20 Ārya Durbalikā Puṣpamitra |

List No 2

No. 2. A List of twenty-three Yuga-pradhāns of the Second Udaya —

- | | |
|----------------------|----------------------------|
| 1 Śrī Vajrasēna Sūri | 10 Śrī Jinabhadra Gaṇi |
| 2 „ Nāga Hasti Sūri | 11 „ Umāswātī Vācaka |
| 3 „ Révatimitra Sūri | 12 „ Puṣpamitra Gaṇi |
| 4 „ Siṃha Sūri | 13 „ Sambhūti Sūri |
| 5 „ Nāgārjuna Sūri | 14 „ Māḍhara Sambhūti Sūri |
| 6 „ Bhūta-dinna Sūri | 15 „ Dharma Rakṣita Sūri |
| 7 „ Kalikācārya Sūri | 16 „ Jyēsthāṅga Gaṇi |
| 8 „ Satya-mitra Sūri | 17 „ Falgumitra Sūri |
| 9 „ Hārilla Sūri | 18 „ Dharma Ghoṣa Sūri |

- | | |
|--------------------------|--------------------------|
| 19 Śrī Vinaya-mitra Sūri | 22 Śrī Sumina-mitra Sūri |
| 20 „ Śīla-mitra Sūri | 23 „ Hārila-mitra Sūri |
| 21 „ Révati-mitra Sūri | |

List No. 3

No 3. A List of ninety-eight Yuga pradhāna of the Third Udaya.

- | | |
|-------------------------|--------------------------|
| 1 Śrī Pādivaya Sūri | 30 Śrī Jaya Ghoṣa Sūri |
| 2 „ Viṣṇu-mitra Sūri | 31 „ Sumani-sēna Sūri |
| 3 „ Hari-mitra Sūri | 32 „ Sujasa Kīrti Sūri |
| 4 „ Mandilla Gupta Sūri | 33 „ Kumāra Sūri |
| 5 „ Jina-pati Sūri | 34 „ Gautamābha Sūri |
| 6 „ Jina-candra Sūri | 35 „ Bhāradvāja Sūri |
| 7 „ Jina Vallabha Sūri | 36 „ Sūra-prabha Sūri |
| 8 „ Jina Prabha Sūri | 37 „ Supāsa Sūri |
| 9 „ Dharma Ruci Sūri | 38 „ Jina Prabha Sūri |
| 10 „ Vinaya Candra Sūri | 39 „ Jina Mata Sūri |
| 11 „ Śīla-mitra Sūri | 40 „ Sumati Sūri |
| 12 „ Déva-Candra Sūri | 41 „ Saya Ghoṣa Sūri |
| 13 „ Sri Candra Sūri | 42 „ Śubhā Kīrti Sūri |
| 14 „ Khandilla Sūri | 43 „ Saya-géha Sūri |
| 15 „ Dhammilla Sūri | 44 „ Jiténdriya Sūri |
| 16 „ Siddha-géha Sūri | 45 „ Sumati Sūri |
| 17 „ Bhaddilla Sūri | 46 „ Vimala Sūri |
| 18 „ Jina-dāsa Sūri | 47 „ Muni Candra Sūri |
| 19 „ Dharmadāsa Sūri | 48 „ Dévéndra Sūri |
| 20 „ Suraprabha Sūri | 49 „ Su-sidhya Sūri |
| 21 „ Rakṣkita Sūri | 50 „ Sādhya Sūri |
| 22 „ Dharma Ghoṣa Sūri | 51 „ Siddha-géha Sūri |
| 23 „ Mānācārya Sūri | 52 „ Su-Némi Prabha Sūri |
| 24 „ Samudra Sūri | 53 „ Indra-datta Sūri |
| 25 „ Śrī-géha Sūri | 54 „ Agnimitra Sūri |
| 26 „ Śrī-dinna Sūri | 55 „ Vāyubhūti Sūri |
| 27 „ Cāritra Sūri | 56 „ Vardatta Sūri |
| 28 „ Śruta Jnānī Sūri | 57 „ Sūrya Kānta Sūri |
| 29 „ Upasānti Sūri | 58 „ Grihapati Sūri |

- | | |
|--------------------------|------------------------|
| 59 Śrī Manoratha Sūri | 79 „ Jina Śékḥara Sūri |
| 60 „ Pūrṇa-bhadra Sūri | 80 „ Śataka Muni Sūri |
| 61 „ Dinna Gaṇi Sūri | 81 „ K ānta Sūri |
| 62 „ Bhūta Gaṇi Sūri | 82 „ Hari Gupta Sūri |
| 63 „ Maurya-putra Sūri | 83 „ Siṃha Gīri Sūri |
| 64 „ Rīṣabha Prabha Sūri | 84 „ Dhana Gīri Sūri |
| 65 „ Acyuta Sūri | 85 „ Kṛiṣṇa Rīṣi Sūri |
| 66 „ Āva-dinna Sūri. | 86 „ Dharma Rīṣi Sūri |
| 67 „ Alīnga Gaṇi | 87 „ Muni-pati Sūri |
| 68 „ Sthavira Sūri | 88 „ Śīva-gupti Sūri |
| 69 „ Su-jaya Sūri | 89 „ Kausika Sūri |
| 70 „ Mētārya Sūri | 90 „ Ārya Jasa Sūri |
| 71 „ Prabhāsa Sūri | 91 „ Ārya Dharma Sūri |
| 72 „ Vaiśyāyana Sūri | 92 „ Ārya Maṅgala Sūri |
| 73 „ Tuṅgiya Sūri | 93 „ Nandācārya Sūri |
| 74 „ Elayācārya Sūri | 94 „ Nāga-datta Sūri |
| 75 „ Dharma Ghoṣa Sūri | 95 „ Su naksatra Sūri |
| 76 „ Roha Sūri | 96 „ Su-rakṣita Sūri |
| 77 „ Jaya Samudra Sūri | 97 „ Samudra Sūri |
| 78 „ Samudra Sūri | 98 „ Vaiśākha Sūri |

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Śrmaṇa Bhagavān Mahāvīra.

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expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvira.

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The parents of Queen Bhadrā were very wealthy, A nice town named Māhészvarī-complete with high city-walls, beautiful buildings, temples, dharmaśālās (inns for travellers), cattle-camps, big market-places, and gardens, inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śatru, came to be, afterwards, called Prajā-pati. (literally, husband of one's own progeny) by the people, on account of his having a desire of sexual intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from Mahā-śukra déva-loka, assumed the form of a foetus in the womb of Mrigāvatī-dēvī, portended by seven great dreams.—Birth of Tripriṣṭha Vāsudéva—Celebration of Birth—festivities.—Attainment of youth—Cleverness in wrestling, use of war-like weapons and various arts and sciences—Prati-Vāsu-déva, Áśvagrīva of Rājagriha Nagara,—The soul of Viśākha-nandī Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva—One day, Prati Vāsudéva Áśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death—The astrologer reluctantly but positively replied:—“O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice-fields and the man who will insult your messenger Caṇḍavéga so widely respected by all your feudatory kings.”—The lion in the rice-fields of Prati-Vāsudéva Áśvagrīva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, Prati-Vāsudéva Áśvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The Prati-Vāsudéva, then, inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said “We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripriṣṭha Kumāra of King Prajāpati are clever and powerful. Thereupon, Prati-Vāsudéva Áśvagrīva, sent an order through his messenger Caṇḍavéga, to King Prajāpati to come and see him immediately.—At the time when Caṇḍavéga arrived at Potanapura, King Prajāpati, his princes, family-members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on. Now, Caṇḍavéga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati—The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry. Prince Tripriṣṭha Kumāra became greatly enraged at the rude behaviour of the Prati-Vāsudēva's messenger and having dealt him blows with his fists, feet, and stick, he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudēva Āśvagrīva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer—that the man who would insult his messenger Caṇḍavéga will cause his death—may turn out to be true. So, he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripriṣṭha Kumāra vehemently implored him not to undergo the risk on account of his old age, and they went there with men and materials, against his wish. When nearing the den of the lion, Tripriṣṭha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well-selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Tripriṣṭha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Tripriṣṭha Kumāra, at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripriṣṭha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudēva Āśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Triprīṣṭha Kumāra in killing the lion before Prati-Vāsudēva Āśvagrīva, he became alarmed and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavēga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the Prati-Vāsudēva Āśvaarīva sent another messenger to King Prajāpati and told him—"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Triprīṣṭha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudēva Āśvagrīva was killed by Triprīṣṭha Kumāra. When Prati-Vāsudēva Āśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Triprīṣṭha Kumāra and announced !—"O kings ! This Triprīṣṭha Kumāra is born as the first Vāsudēva in the Bharata-kṣetra, owing to his meritorious deeds of previous lives. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudēva Āśvagrīva fell at the feet of Triprīṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudēva Āśvagrīva had accepted service under Triprīṣṭha Kumāra, the queens of Prati Vāsudēva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Triprīṣṭha Kumāra

returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Triprīṣṭha Vāsudēva carrying with him cakra, chatra, dhanuṣya, māṇi, gadā etc. went with a large army for dig-vijaya. In course of time he brought under his supreme authority, half the continent of Bharata-kṣētra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga (country near Modern Bhāgalpur on Coromandel coast S. India) Vaṅga (Bengal) Kalinga (a district) and having established his own officers there, he went to Magadha-deśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected to-gether, and being praised by the kings and bards, he went in the direction of Daṇḍakā-ṛaṇya (a forest in South Deccan), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were fast asleep, Triprīṣṭha Vāsudēva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Triprīṣṭha Vāsudēva went quite near the tree and asked the man as to who he was and why he was thus bound. The man replied:—"O worthy sir! please make me free from my ties, and I will narrate my account. The Vāsudēva cut the ties of the man with his discus and set him free. The man, then, said:—"I am a vidyādhara (a class of demi-gods) named Rātnaśekhara. Vijayavati-the extremely beautiful and charming daughter of the king of Simhala-dvīpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvīpa, an inimical vidyadhara named Vāyu-vēga, forcibly snatched away everything from me, and reduced me to this state." Triprīṣṭha Vāsudēva, then asked him:—" Being a vidyādhara (a demi-god), why are you desirous of marrying a human female ? The vidyādhara said:—" O illustrious man! She is very beautiful and her charms are unique."

With the consent of the vidyādhara, Triprīṣṭha Vāsudēva made up his mind to have regular marriage with her and having gone to Simhala-dvīpa, he married her. Triprīṣṭha Vāsudēva stayed there only for a few days, but returned to Potanapur leaving Vijayavatī there—Coronation of Triprīṣṭha Kumāra as Vāsudēva—Arrival of Tīrthaṅkara Bhagavān Śrī Śrēyāmsa Nāth—Preaching—Acceptance of Samyakta by Acala Kumāra and Triprīṣṭha Vāsudēva—Pcuring of hot molten lead into the ears of his bed-chamber-attendant—Death of Triprīṣṭha Vāsudēva and his birth as a hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling for hellish beings) of Tamas-tamā (Seventh) Hell—Arrival of Dharma-ghoṣa Ācārya—Preaching—Dikṣā of Acala Kumāra; Acala Muni—Severe austerities. Mokṣa.

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 Thuṇāga sannivésa-Puspa astrologer-Festival of Bhandir Vana
 Going to Rājagriha. Jinadās and Sādhū-dāsi-Second Rainy
 Season at Nālandā (a suburb of Rājagṛiha)-in the house of a
 weaver named Arjuna, observing four fastings of one month each.
 First breakfast at Vijayaśeth's house.-Second breakfast at Ānan-
 daśeth's house.-Third at Sunanda Śeth's house, and the Fourth
 breakfast was at the house of a Brāhmin named Bahula in
 Kollāga sannivésa-*Third Year of Ascetic Life*-Going to Suvarṇa
 khala grāma-Cowherds preparing rice-pudding in an earthen pot
 -Gośāla becomes a niyata-vādi-To Brāhmaṇa grāma-Upananda-
 Going to Campā Nagari for rainy season.-Third Rainy Season
 at Campā Nagari doing various āsanās (meditative postures) and
 observing two fastings of two months each. *Fourth Year of*
Ascetic Life-Went to Kollāga Sannivésa-In meditation outside
 the village-Simha and Vidyunmati-Gośālā beaten-To Patrālaka
 grāma-Khandaka and Dantalikā-Gośāla beaten-To Kumāra Sanni-
 vēśa-Muni Candra Acārya killed at night under suspicion of a
 thief-Mahotsava by gods-To Caurāka-grāma-Gośāla bound to a
 wooden frame on suspicion of being a spy from enemy-regions
 and when Śramaṇa Bhagavān Mahāvira was being similarly
 bound he was set free by two female hermits Somā and Jayanti
 sisters of astrologer Utpala. Went to Priṣṭa Campā.-Fourth
 Rainy Season at Priṣṭa Campā observing a fasting of four
 months and practising various āsanās (meditative postures).
 Breakfast outside the town-*Fifth Year of Ascetic Life*-Went to
 Śrāvastī and remained in kāyotsarga outside the town-Pitridatta
 and his wife Mritavatsā-To Haladruta-grāma-In meditation un-
 der a haridru tree-Scorching of both feet-In the temple of Vāsu-
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grāma and remained in Kāyotsarga outside the town. Ānanda, śrāvaka, foretold through his Avadhi Jnāna, the Bhagavān's acquisition of Kēvala Jnāna within a few years—To Śrāvastī. Tenth Rainy Season at Śrāvastī Nagari observing a fasting of four months—*Eleventh Year of Ascetic Life*—In Kāyotsarga at Sānuṣaṣṭika observing sixteen fasts and practising Bhadra, Mahābhadra and Sarvato-bhadra Pratima-Breakfast at the house of Ānanda Gāthāpati—Went to Draḡhabhūmi full of mlécc̥has (barbarians). Remained in contemplation in a temple of Polāsa Yakṣa outside Pēḡhala grāma—Molesation from Saṅgama déva—Twenty tormenting harassments during one night—Inability to get pure food for six months as it was daily polluted by Saṅgama. Having failed in his attempt, Saṅgama goes away.—Saṅgama driven away from déva-loka—Break-fast at the house of an old cowherdess—To Ālambhikā—Stuti by Vidyut Kumārēndra—Svétambikā—Nagari—Stuti by Harissaha Indrā—Śrāvastī—The idol of Skanda—Kauśambī Nagari—Candra and Sūrya in mūla (original) vimāna—Vānārasi Nagari—Stuti by Saudharmēndra—Rajagriha—Stuti by Isānéndra—Mithilā Nagari—Honoured by King Janaka and extolled by Dharaṇēndra—To Vaiśālī—*Elevent Rainy Season* at Vaiśālī—In contemplation with a fasting of four months—Stuti by Bhūtānanda (King of the Bhujanga-dévas)—Jirṇa Śeṭha śrāvaka—Abhinava Śrēṣṭhī—Kēvali-désanā—*Twelvth Year of Ascetic Life*—After breakfast at Abhinava Śrēṭhi's house, Bhagavān went to Susumārapura. In contemplation under a Āśoka tree in Āśoka-khaṇḍa—Utpāta of Camarēndra—History of Camarēndra—To Bhogapura Nagara—molestation by a kṣatriya named Mahendra—To Nandi-grāma. Adored by Nandi (a friend of King Siddhārtha). To Menḍhaka-grāma—Molestation by a cowherd—To Kauśāmbī Nagari—King Śatānika—Mrigāvatī—Abhigraha (vow) of Śramaṇa Bhagavān Mahāvira. King Dadhivāhana and Queen Dhāriṇī of Campā Nagari—Vasumati daughter of Dhāriṇī—Dhanāvaha Śeṭha and Mūlā Śethāṇi—Candanā—Pitiable condition of Candanā—Fulfilment of the *abhigraha* of Śramaṇa Bhagavān Mahāvira—Bhiksā of dry Uḍada beans from Candanā. To Su-maṅgala-grāma—Stuti by Sanat Kumāra—Indra—To Suksētra sanniveśa—Hemages by

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OPINION

of

The Adyar Library Bulletin.

Śramaṇa Bhagavān Mahāvīra (Vols I – IV Part I only of each) by Muni Ratna Prabha Vijyaji. Śrī Granṭhaprakāśaka Sabhā, Pāñjrā Pole Ahmedabad 1941-42.

“ Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominated by priestly ritualism. The former of these two is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Védas, and this is perhaps the most important common ground. The differences between the two religions are far too many; the most striking of these, barring doctrinal differences which are too obvious, is that while Buddha is the real founder of Buddhism, his first sermon as well as the doctrines he preached then, being those which are ever to be remembered by his followers; Mahāvīra with whose name only, History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world the principles enunciated by his predecessors, the twenty-three Tīrthaṅkaras who lived before him.

It is the object of the Four Volumes under review to give an account of the life of this Śramaṇa Bhagavān Mahāvīra, the 24th Tīrthaṅkara of the Jains. The first of these gives an account of fifteen out of the twenty-six previous lives of Mahāvīra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,—the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statement like, “ There is a reference of Risabha-dēva, Ajitnātha and Ariṣṭanemi in Yajurveda.” (Introduction to Volume III, p. 3) could

have been avoided. I cannot trace the word Ajitānātha in the Yajurveda, in its Śukla or Taittiriya recension. The word Rṣabhā and Ariṣṭanēmi do occur in this Vēda, but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes is to be eagerly awaited. .

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